

**GLOBALIZATION, CURRICULUM AND INTERNATIONAL
STUDENT COMMUNITIES: A CASE STUDY OF THE
UNITED WORLD COLLEGE OF THE ATLANTIC**

FELICITY ANNE RAWLINGS

**THESIS SUBMITTED IN FULFILMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY**

**UNIVERSITY OF LONDON
INSTITUTE OF EDUCATION
EDUCATION AND INTERNATIONAL DEVELOPMENT ACADEMIC GROUP**

March 1999



ABSTRACT

This thesis explores micro-level effects of globalization in the domain of education. Specifically, it seeks a deeper understanding of the dynamics between international education and human attitudes and behaviour in the context of an international student community. The research is based on a case study of the United World College of the Atlantic – an international pre-university college in Wales, which has a demonstrable commitment to international education.

The central research proposition can be stated as follows:

Curricular and pedagogical interventions which aim to:

- (i) transmit a vision of an interdependent global society;*
- (ii) promote an ethic of service;*
- (iii) preserve cultural heritage; and*
- (iv) promote international understanding*

are effective tools for the development of globally oriented, participatory student communities.

The research indicates that a number of curricular and pedagogical interventions which pertain to (i) – (iv) above, hold potential for the development of globally oriented, participatory student communities. The findings suggest that:

- The concept of ‘vision’ is multifaceted requiring analysis in four dimensions: an idealistic vision; a vision of the current world situation; a vision of the Atlantic College community; and a vision of human potential.
- Interventions associated with service-learning appear to stimulate development in four areas: character building, skill formation, social relations and international understanding.
- Values education – bearing on the preservation of cultural heritage and the promotion of international understanding - is transmitted through a ‘pedagogy of

philosophical inquiry' and reflects a relativist epistemological position. Such an approach to values education poses dilemmas in a pluralist community.

The concept of citizenship – at local, national and international levels – is an underlying theme.

The working definition of international education adopted in this thesis is stated thus:
International education is a transformative discourse which locates all fields of enquiry in a supranational frame of reference and upholds the cause of peace.

Key words: globalization, curriculum, international student communities, United World College of the Atlantic, international education, values education, citizenship education, pedagogy.

TABLE OF CONTENTS

ACKNOWLEDGEMENTS	7
NOTES.....	9
LIST OF ABBREVIATIONS	10
LIST OF FIGURES	11
LIST OF TABLES.....	11
LIST OF APPENDICES	12
CHAPTER 1: Introduction.....	13
1.1. INTRODUCTORY REMARKS	13
1.1.1. Personal Statement	14
1.2. THE RESEARCH PROBLEM.....	14
1.2.1. Research Premises.....	14
1.2.2. Central Research Proposition.....	15
1.2.3. Case Study Institution: The United World College of the Atlantic.....	15
1.2.4. Definition of 'Curriculum'	16
1.3. BRIEF STATEMENT ON RESEARCH METHOD	16
1.4. KURT HAHN (1886-1974).....	17
1.5. ATLANTIC COLLEGE: AN HISTORICAL INTRODUCTION.....	19
1.6. THE UNITED WORLD COLLEGES	21
1.6.1. The UWC International Organization.....	22
1.6.2. Student Selection Criteria.....	24
1.6.3. External Relationships.....	25
1.7. STRUCTURE OF THE THESIS AND GUIDE TO CHAPTERS	25
CHAPTER 2: Literature Review.....	27
2.1. SECTION I: Introduction.....	27
2.2. SECTION II: The Contours of Globalization	29
2.3. SECTION III: Situating Globalization	33
2.4. SECTION IV: 'A Politics of Transformation' in Education: An Exploration from a Global Perspective	37
2.4.1. 'Processes of Global Alignment' Within Education.....	37
2.4.2. Curricular Reform in a Global Context.....	38
2.4.3. Research on International Schools and Curriculum in an International Setting	40
2.4.3.1. International schools.....	40
2.4.3.2. Curriculum in an international setting.....	42
2.4.4. Citizenship Education	44
2.4.5. First Research Premise	46
2.4.5.1. Dewey's model of experiential learning.....	50
2.4.6. Second Research Premise.....	51
2.4.6.1. The preservation of cultural heritage	52
2.4.6.2. The relationship between culturally diverse individuals and groups in an emerging global society	56
2.5. CONCLUSION.....	58
CHAPTER 3: Research Problem	60
3.1. INTRODUCTION.....	60
3.2. STATEMENT OF RESEARCH PROBLEM.....	60
3.3. RESEARCH DESIGN	60
3.3.1. Conceptual Linkages Between Research Premises and Central Research Proposition	60
3.3.2. Central Research Proposition.....	64
3.3.3. Conceptual Framework	65

3.3.4. Selection of Atlantic College.....	67
3.4 DISTINCTIVE ASPECTS OF THE RESEARCH.....	70
3.4.1. Theory-Building.....	70
3.4.2. Macro-Historical Perspective	70
3.4.3. Supranational Frame of Reference.....	70
3.5. PROFILE OF ATLANTIC COLLEGE	71
3.5.1. Physical Setting.....	71
3.5.2. Human Aggregate	72
3.5.3. Organizational Factors	72
3.5.4. Social Climate.....	74
3.6. THE INTERNATIONAL BACCALAUREATE: AN INTRODUCTION	76
3.6.1. Theory of Knowledge.....	78
3.6.2. Creativity, Action and Service.....	79
3.6.3. Assessment.....	79
CHAPTER 4: Research Method.....	81
4.1. INTRODUCTION.....	81
4.2. METHODOLOGICAL APPROACH	81
4.2.1. Introductory Remarks.....	81
4.3. DATA COLLECTION INSTRUMENTS	84
4.3.1. Semi-Structured Interview.....	84
4.3.2. Semi-Structured Observation.....	84
4.3.3. Questionnaires.....	85
4.3.4. Documentation.....	85
4.3.5. Field Notes.....	85
4.4. SUMMARY OF DATA COLLECTED	85
4.4.1. Interviews	85
4.4.1.1. Informal interviews	88
4.4.2. Observation.....	89
4.4.3. Questionnaires.....	89
4.4.4. Documentary Evidence	90
4.4.5. Field Notes.....	90
4.4.6. Final Field Visit	91
4.5. STATEMENT ON VALIDITY.....	91
4.6. STATEMENT ON RELIABILITY	92
4.7. LIMITATIONS OF THE STUDY.....	93
4.8. APPROACH TO DATA ANALYSIS.....	94
4.8.1. Conceptual Breakdown of the Data	94
4.8.2. First Stage Analysis.....	95
4.8.2.1. Interviews.....	95
4.8.2.2. Questionnaires.....	95
4.8.2.3. Observation	95
4.8.2.4. Documentation	96
4.8.2.5. Field notes.....	97
4.8.3. Second Stage Analysis	97
CHAPTER 5: Analysis and Results: The Concept of Vision	99
5.1. INTRODUCTION.....	99
5.2. EPISTEMOLOGY	99
5.3. VISION: A MULTIFACETED CONCEPT	101
5.3.1. Idealistic Vision	102
5.3.2. Vision of the Current World Situation	107
5.3.2.1. Students: agent of change	109
5.3.3. Vision of the Atlantic College Community.....	111
5.3.3.1. The vision's influence	112
5.3.3.2. Level of student participation and commitment to implement the ideals	114
5.3.3.3. Qualifications	118

5.3.4. Vision of Human Potential	118
5.4. CONCLUSION.....	121
CHAPTER 6: Analysis and Results: Service-Learning.....	122
6.1. INTRODUCTION.....	122
6.2. ATLANTIC COLLEGE COMMUNITY SERVICE PROGRAMME.....	122
6.2.1. The Place of Service within the Academic Curriculum.....	126
6.3. THE EFFECTS OF SERVICE-LEARNING	130
6.3.1. Character Building	130
6.3.2. Skill Formation	133
6.3.3. Social Relations	136
6.3.4. International Understanding	138
6.4. DEWEY'S MODEL OF EXPERIENTIAL LEARNING.....	140
6.4.1. Dewey's Model and Service-Learning Experiences at Atlantic College.....	141
6.5. CONCLUSION.....	142
CHAPTER 7: Analysis and Results: Exploring the Boundaries of Pedagogy and Values Education..	145
7.1. INTRODUCTION.....	145
7.2. A PEDAGOGY OF PHILOSOPHICAL INQUIRY: MARSHALLING THE EVIDENCE.....	146
7.2.1. An Exploration of the Four Premises.....	146
7.3. VALUES EDUCATION: ITS PARAMETERS AND TRANSMISSION.....	154
7.3.1. Parameters of Values Education	154
7.3.2. Transmission	156
7.4. IMPLICATIONS FOR RESEARCH PROPOSITION.....	162
7.4.1. The Preservation of Cultural Heritage	162
7.4.2. International Understanding	165
7.4.3. Pedagogical and Curricular Interventions Bearing on Values Education: A Closer Examination.....	168
7.4.4. The Nature of the Student Community: An Evaluation.....	171
7.5. CONCLUSION.....	174
CHAPTER 8: Conclusion	175
8.1. INTRODUCTION.....	175
8.2. SUMMARY OF THE MAIN RESEARCH FINDINGS.....	175
8.2.1. First Subsidiary Proposition.....	176
8.2.2. Second Subsidiary Proposition	177
8.2.3. Third and Fourth Subsidiary Propositions.....	179
8.2.4. Key Interventions in Building a Globally Oriented and Participatory Student Community	181
8.2.4.1. Global orientation.....	181
8.2.4.2. Participation	182
8.3. NEW DIRECTIONS FOR FURTHER RESEARCH	183
8.3.1. Research Areas Related to Chapter 5: The Concept of Vision	184
8.3.2. Research Areas Related to Chapter 6: Service-Learning.....	184
8.3.3. Research Areas Related to Chapter 7: Exploring the Boundaries of Pedagogy and Values Education.....	185
8.4. CONCLUDING REMARKS: TOWARDS A MODEL OF HUMAN DEVELOPMENT	185
APPENDICES	187
BIBLIOGRAPHY.....	212

ACKNOWLEDGEMENTS

I am profoundly grateful to my parents Betty and Douglas Rawlings for their constant support and encouragement without which this thesis could not have been written; and to my supervisor Professor Angela Little for her invaluable advice and insight. No research student could wish for a better supervisor in any respect.

I am particularly indebted to the Principal of The United World College of the Atlantic, Colin Jenkins. I was privileged to have his unfailing assistance, firstly in allowing access to the College and secondly in providing in-depth information and exhaustive answers to my numerous questions.

I would especially like to thank other members of my family for their support, in particular, Elizabeth Rawlings and Charles Goodwin. I am grateful for their critical reading of sections of earlier drafts and their insightful comments.

My debt to the United World Colleges International Office and the United World College of the Atlantic is extensive, but in particular I would like to thank the UWC Director General, Elaine Hesse Steel and the former UWC Executive Director, David Sutcliffe for their illuminating interviews and their readiness to provide information; former UWC Executive Officer, Kathy McGuinness for putting me into contact with informants and sending useful materials; and staff and students whose friendliness made my task enjoyable.

I owe gratitude to all the people I interviewed, especially the former Private Secretary to Kurt Hahn, Michael Schweitzer who gave very generously of his time; International Baccalaureate Organization Assessment Director, George Pook who readily sent information upon request; and Network Coordinator for Atlantic College Alumni, Suki Moore who kindly arranged the focus group interview.

I have derived much benefit from reports by Sir William Taylor CBE (*A Review of the Prince of Wales Scholarship Scheme at the United World College of the Atlantic*, 1994) and by Jacqueline Branson (*An Evaluation of United World Colleges*, 1997). I would like to thank the authors and the former Overseas Development Administration (now the Department For International Development) and David Sutcliffe for providing access.

Finally, I would like to thank friends and colleagues at the Institute of Education and in the wider community, in particular, Dr Elwyn Taylor for his helpful advice on the research design; the Head of Research Degrees and Associateships Section, Julia Simson and Senior Secretaries in Education and International Development, Andrea Critcher and Kamela Usmani for their skilful administration of the degree; Margaret Paton who helped me clarify a number of points; and Tat Heung Choi and Keiko Yokoyama for their warmhearted collegiality.

Felicity Rawlings, February 1999

NOTES

1. Text in quotations which appears in brackets - [] - denotes an insertion by the researcher for the purposes of clarification.
2. An asterisk - * - denotes the deletion of text (to protect the respondent's anonymity).
3. A small number of quotations appear more than once; this allows their import to be discussed at appropriate places in the course of the thesis. In such instances cross-references are provided.
4. The results reported in percentages represent the questionnaire sample.

LIST OF ABBREVIATIONS

AC	United World College of the Atlantic
CAS	Creativity, Action and Service
CEIC	Centre for the study of Education in an International Context
ECIS	European Council of International Schools
FGI	Focus Group Interview
FN	Field Notes
H	International Baccalaureate Higher Level Course of Study
IB	International Baccalaureate
IBE	International Bureau of Education
IBO	International Baccalaureate Organisation
Q	Question Number
No.	Number
NGO	Non-governmental Organization
OBS	Observation
OECD	Organization for Economic Co-operation and Development
S	International Baccalaureate Subsidiary Level Course of Study
SI	Student Interview
SQ	Student Questionnaire
TI	Teacher Interview
TOK	Theory of Knowledge (IB Course)
UNESCO	United Nations Educational, Scientific and Cultural Organization
UWC	United World Colleges (the movement)
UWCA	United World College of the Atlantic
UWCs	United World Colleges (the colleges)
WCEFA	World Conference on Education for All

LIST OF FIGURES

- Figure 3.1.1 Conceptual linkages between first research premise and first and second subsidiary propositions
- Figure 3.1.2 Conceptual linkages between second research premise and third and fourth subsidiary propositions
- Figure 3.2 Conceptual framework
- Figure 6.1 The experiential learning process within the context of service-learning at Atlantic College

LIST OF TABLES

- Table 3.1 Summary of IB courses offered at Atlantic College 1996/97
- Table 4.1 Total number of interviews
- Table 4.2 The questionnaire sample
- Table 5.1 A futures dimension in subject areas
- Table 5.2 Level of commitment to the UWC philosophy

LIST OF APPENDICES

Appendix I The UWC Mission

Appendix II The IBO Mission

Appendix III Interview Schedules

Appendix IIIa Chairperson of the Atlantic College Governing Board and Principal

Appendix IIIb Vice-Principal, Director of Studies, Teachers

Appendix IIIc Students

Appendix IIId UWC Board members and Executive Officers

Appendix IIIe UWC Director General

Appendix IIIf Network Co-ordinator for Atlantic College Alumni

Appendix IIIg Focus Group

Appendix IIIh International Baccalaureate Organisation Officers

Appendix IIIi Former Private Secretary to Kurt Hahn

Appendix IV Observation Schedule

Appendix V Student Questionnaire

Appendix VI UWC International Selection Guidelines

Appendix VII Atlantic College International Baccalaureate Results

CHAPTER 1: Introduction

It is clear that if integration at a political and economic level is ever to have any deep reality, it must be paralleled by an educational equivalent.

Robert Blackburn (1965, p.513)

1.1. INTRODUCTORY REMARKS

The challenging task of investigating the multifaceted effects of globalization on education is now a major scholarly endeavour. Globalization - a term which has attracted voluminous commentary but continues to lack a consensual definition - provides the contextual backdrop to this thesis. Resisting a containable definition here, its definition is deferred until chapter 2, when its parameters are identified and explored in three domains - economy, polity and culture.

While the term 'globalization' has only recently gained currency (see Waters, 1995), a body of literature under the label of 'international education' (also referred to as 'global education') took root in the 1950s and is now firmly established. International education is variously defined: its meaning differs across geographical contexts and is subject to manifold interpretations by educational researchers, practitioners, administrators and policy-makers (see Hayden and Thompson, 1995a; Leuner, 1993). Frequently, in the print media, there is an emphasis on the economic and technological dimensions with reference to, *inter alia*, financial incentives of an international student body, and distance education. Within academic discourse it is more broadly defined: in addition to the aforementioned, cognitive and structural dimensions are recognized, and generally there is acknowledgement of an intercultural aspect. The fluidity of definitions is to be expected: as the processes of globalization penetrate ever deeper levels of society, the import of international education correspondingly widens. My working definition of international education is as follows: *International education is a transformative discourse which locates all fields of enquiry in a supranational frame of reference and upholds the cause of peace.* As such, international education constitutes a new point of departure for the investigation of reality.

1.1.1. Personal Statement

The decision in 1995 to embark on research in international education was prompted by an observation of a widespread educational neglect: the transmission of values, knowledge and skills necessary for students' effective participation in the emerging global society was sorely lacking. A comparative assessment of curricula in New Zealand, Sweden, Canada, England and Wales undertaken in my country of residence - New Zealand - in 1993 and 1994 revealed a paucity of research in the area. I was thus prompted to consider a related research topic. This led to the conceptualization of a case study enquiry of an educational institution offering an internationalized curriculum in form, content and delivery.

1.2. THE RESEARCH PROBLEM

This thesis explores micro-level effects of globalization in the domain of education. Specifically, it seeks a deeper understanding of the dynamics between international education and human attitudes and behaviour in the context of an international student community.

1.2.1. Research Premises

The research is predicated on two premises that relate to concepts derived from theories of globalization and social evolution to be discussed in chapter 2:

- 1) that the transition to a global society impels a search for a new vision of the planet's future and a re-examination of inherited understandings about human nature.
- 2) that a tension exists between supranational integration and intranational diversification: paradoxically the integrative forces of globalization both promote a general will to affirm and redefine cultural identity and impede the fulfilment of that will through cultural domination.

1.2.2. Central Research Proposition

The central research proposition, which is treated as four subsidiary propositions can be stated as follows:

Curricular and pedagogical interventions which aim to:

- (i) transmit a vision of an interdependent global society;*
- (ii) promote an ethic of service;*
- (iii) preserve cultural heritage; and*
- (iv) promote international understanding*

are effective tools for the development of globally oriented, participatory student communities.

1.2.3. Case Study Institution: The United World College of the Atlantic

In order to test the validity of this proposition, an institutional case study design has been adopted. The case study institution for this research is the United World College of the Atlantic (hereafter referred to as Atlantic College). Atlantic College, which is located in South Wales, is an international college with a demonstrable commitment to international education. The College is a member of an international education movement - The United World Colleges (UWC).¹ Founded by Kurt Hahn in 1962, the UWC were established to promote 'the ideals of peace, justice, understanding and cooperation' (UWC Mission, see Appendix I).

Atlantic College, founded in 1962 as the first of the United World Colleges, provides a territory rich in experience to investigate. Its pre-eminent aim - to promote international understanding - will, I anticipate, provide 'added value' inasmuch as its activities are

¹ In this thesis, statements about Atlantic College may also be true of UWC; however, except in instances where a distinction is required, the application to UWC is not explicitly stated.

directed at this aim rather than being dominated by academic outcomes. The rationale for adopting Atlantic College as the case study institution is discussed in chapter 3.

1.2.4. Definition of ‘Curriculum’

The term ‘curriculum’ is used advisedly, as the conception of curriculum at Atlantic College is broad - as will be discussed. The definition of curriculum adopted in this thesis is that provided by Etta Hollins:

...all of the learning, routines, and interactions that occur among all participants as a function of schooling, whether planned or not, which inform and shape responses to the environment within and outside of school. (1996, p.1)

Such a definition is helpful in that it indicates that curriculum is more than a body of regulations that specifies what should be taught; it also has operational aspects and performs symbolic functions.

1.3. BRIEF STATEMENT ON RESEARCH METHOD

As stated above, the research adopts an institutional case study design, for which Atlantic College is the chosen research site. The case study is primarily concerned with identifying ‘clusters of similarly appearing or similarly-functioning variables’ with a view to interpreting the meaning embedded in the relations between those variables (Huberman and Miles, 1989, p.55). The methodological approach to be adopted is a qualitative research strategy: ‘illuminative evaluation’. Conceptualized by Malcolm Parlett in the 1970s, illuminative evaluation is an effective strategy for evaluation of a given educational innovation or site. It enjoins the use of a variety of data collection instruments. The instruments employed in this research are as follows: semi-structured interview; semi-structured observation; questionnaires; documentary analysis; and field notes.

To guide the evaluation of the Atlantic College community a conceptual framework has been developed in accordance with the frameworks of Rudolf Moos (1979) and Robert Yin (1994).

1.4. KURT HAHN (1886-1974)²

Kurt Hahn's thinking has informed the philosophy of the United World Colleges since their inception. A brief sketch of his life and educational thought are offered here.

Kurt Hahn, the 'spiritual father' of the UWC (Sutcliffe, 1985, p.9) was born and raised in Berlin. His astute political knowledge and literary talents equipped him for his position as English Reader at the German Foreign Office and later as Private Secretary to Prince Max of Baden, the last German Imperial Chancellor. His deep concern about the moral and political climate in Germany following the nation's defeat in 1918, together with a firm belief in the redeeming power of education to preserve 'the spiritual strength of childhood' (Hahn, 1938, p.5) led him to establish his first school, Salem, in 1920. Following his arrest in 1933 for expressing his objection to Hitler, he was forced to leave Salem. He resettled in England as a refugee and quickly enlisted the support of a number of prominent people to establish other 'islands of healing' (Hahn, 1949, p.5). One of these was Gordonstoun School, which was opened in Scotland in 1934. Some twenty-eight years later, he was instrumental in founding Atlantic College, the first of the United World Colleges, in 1962 (Sutcliffe, 1983; 1991; United World Colleges, 1974).

Above all, Hahn was a social reformer in pursuit of an ideal: to advance the cause of international peace and understanding through education. Nowhere is there to be found a treatise on his philosophy; his thinking was shaped by others, notably Plato, Goethe, Shakespeare and the British public schools, a fact which he openly acknowledged (see Hahn, 1960). While not uncritical of public schools, Hahn admired their emphasis on character training. The bedrock of his educational thinking was action. Hahn believed that young people should be educated to become *active* citizens, physically and mentally

² This section of chapter 1 derives much of its content from an interview with Michael Schweitzer who was Private Secretary to Kurt Hahn from 1956 to 1962. Details of interviews are provided in chapter 4. For interview schedule see Appendix IIIi.

prepared to be of service to humanity. Samaritan service was Hahn's answer to William James' challenge to find 'the moral equivalent to war' (James, 1910, No.27).³ He had a great admiration for rescue services, in particular, as they promote compassion, physical fitness, self-discipline and the development of skills. Furthermore, they offer the opportunity for individuals to conquer their fears and instil confidence in their abilities. His establishment of the Outward Bound Movement in 1941 and the Duke of Edinburgh Award Scheme in 1956 testify to his 'great capacity for seeing the best in people' (Jocelin Winthrop Young in Byatt, 1976, p.30). Moreover, they vindicate Alec Peterson's⁴ observation that 'Hahn was... a teacher who had a genius for translating his visions, and inspiring others to translate his visions, into action' (Peterson, 1987, p.3). It is no surprise, therefore, that training the imagination was a cornerstone of his pedagogy (Schweitzer, 1997).

Hahn affirmed a wide range of scholarly, artistic and outdoor activities to enable youth to 'discover their reserves of minds and will' (Hahn, 1960, p.2). He believed that every young person has a *grande passion*, a personal aspiration, which if properly directed would safeguard the individual from his/her baser instincts and ensure the pursuit of noble goals. For Hahn, 'Power without morality destroys itself' (Hahn quoted by Schweitzer, interview, 30 June 1997). He thus advocated vigilant character training.

The preservation of one's cultural identity was important to Hahn. As Michael Schweitzer comments 'He didn't like chameleons... He didn't want people to change every time they met someone else' (interview, 30 June 1997). In Hahn's mind, a firm conviction of one's cultural roots is a precondition to international understanding since students 'can make their own country more accessible to others, [by] breaking down preconceived barriers' (Schweitzer, interview, 30 June 1997).

The degree to which Hahn's educational principles resonate in the life of Atlantic College will become clear in subsequent chapters.

³ William James (1842-1910), American philosopher.

⁴ Alec Peterson (1908-1988) was appointed the first Director General of the International Baccalaureate Office (now Organisation) in 1967. He served as Chairman of the UWC International Board from 1978 to 1980.

1.5. ATLANTIC COLLEGE: AN HISTORICAL INTRODUCTION

In 1955 Hahn met Air Marshal Sir Lawrance Darvall, Commandant of the North Atlantic Treaty Organization Defence College in Paris. His association with the Defence College had given Sir Lawrance firsthand experience of a community which succeeded in reconciling national differences amongst its officers. Its success was a source of inspiration to them both. Together they conceived of colleges that would provide an opportunity for youth of different nationalities to learn together and gain an understanding of their common heritage. Hahn's enthusiasm secured the support of prominent figures. Antonin Besse, a French benefactor, donated the capital funds for the purchase of property for the first college: St Donat's Castle, a stately castle in South Wales dating back to the 13th century. A number of generous donations came from individuals, foundations, companies and the British and Federal German governments. Hahn invited Rear-Admiral Desmond Hoare, a senior naval officer, to be founding headmaster. Hoare was deeply committed to the project and contributed greatly to its establishment. 'Atlantic' was the name given to the college as the word encapsulates the symbolic sense of freedom associated with the ocean and marks the area within which Hahn originally envisioned a lasting peace. On 19 September 1962, Atlantic College opened as a sixth-form college with nine teaching staff and 56 male boarders aged between 16 to 19 years from the Western Alliance countries. (Atlantic College became co-educational in 1967.) The students, more than half of whom had been awarded scholarships, were selected on merit irrespective of other factors such as religion or socioeconomic background, a policy which still applies today (discussed later in this chapter). Hahn believed that youth of this age were in their 'most impressionable period' (Hahn in Skidelsky, 1969, p.209) when they would be receptive to new ideas and have a propensity to learn from one another unhindered by the demands of a career (Peterson, 1987; Sutcliffe, 1983; 1991).

The College was established perforce 'to unite nations and peoples' and demonstrate 'a pattern of education suited to the needs of our time' (Desmond Hoare in Skidelsky, 1969, p.210). It was a bold project. No curriculum or examination system which embodied such an ethic, existed. Not only was it logistically impractical to provide national courses of study for the various student groupings but it was educationally disadvantageous to do so, given the national orientation in each course. The academic curriculum was developed by Alec Peterson, then Director of the Department of Educational Studies at the University of Oxford, and Robert Blackburn, an historian,

who had been appointed the College's Director of Studies, together with assistance from Sir John Cockcroft and Professor Neville Mott, both of the University of Cambridge. Initially the English model A-level course was adopted with some additional subjects. As envisaged by Hahn, coastal rescue service and other outdoor and creative activities also formed an integral part of the programme (as they do at present). Two members of the then Governing Body and later International Council, Lord Robin Hankey and Sir Eric Berthoud played an invaluable role in successfully negotiating bilateral agreements with several ministries of education to allow the students admission to university. In the meantime, the International Baccalaureate (IB) - an international programme of study and international qualification for university entrance - was in the process of development. While it was the International School of Geneva - the first international school in the world, founded in 1924 - which first mooted the idea of an international school-leaving examination (as early as 1925), Atlantic College performed a key role in its development.⁵ In 1971, one year after the formal introduction of the IB examination, Atlantic College took the radical step of abandoning its examination system in favour of the IB (Blackburn, 1965; Peterson, 1987; Sutcliffe, 1983; personal communication, 1 September 1998).

The continued existence of the College during Hoare's headmastership from 1962-69,⁶ when its financial status was regularly at stake, required an act of faith on the part of its founders and governing body (then named the Atlantic College Council). Undoubtedly, the support of H.M. Queen Elizabeth II as Patron of the College⁷ and Hoare's 'burning commitment to the cause' (Peterson, 1987, p.4) ensured the progress of the College throughout this turbulent period and fueled the establishment of further colleges in other parts of the world. The initial project to consolidate the College and establish further colleges was given special impetus when, in 1968, Lord Mountbatten accepted the position of Chairman of the Council. Dedicated to the project, he sought to enhance the international profile of the organization. At his instigation the Council was renamed the United World Colleges International Council to denote its genuinely international character (Peterson 1987; Sutcliffe, 1983).

⁵ The IB concept was forestalled until the end of the Second World War (Peterson, 1987). The IB is discussed in subsequent chapters, in particular, chapter 3.

⁶ Since Desmond Hoare's retirement as headmaster, the appointments have been: David Sutcliffe 1969 to July 1982; Colin Jenkins July 1982 to January 1983 (acting Head); Andrew Stuart January 1983 to July 1990; Colin Jenkins August 1990 (current).

⁷ H.M. Queen Elizabeth II became Patron of Atlantic College in 1963 (Colin Jenkins, personal communication, 19 January 1999).

1.6. THE UNITED WORLD COLLEGES⁸

The distinctiveness of the UWC is defined by the commitment to common ideals, viz. international peace, justice, cooperation and understanding, as enshrined in the UWC mission. Students from 140 countries have attended the colleges since 1962 (UWC, 1998). There are currently ten UWCs. The other nine colleges are as follows:

- *United World College of South East Asia*, established 1971, Singapore
- *Lester B. Pearson United World College of the Pacific*, established 1974, Vancouver Island, Canada
- *Waterford KaMhlaba United World College of Southern Africa*, established 1981, Mbabane, Swaziland
- *Armand Hammer United World College of the American West*, established 1982, New Mexico, United States
- *United World College of the Adriatic*, established 1982, Duino, Italy
- *Simon Bolivar United World College of Agriculture*, established 1988, Barinas, Venezuela
- *Li Po Chun United World College of Hong Kong*, established 1992, Hong Kong
- *Red Cross Nordic United World College*, established 1995, Haughland, Norway
- *Mahindra United World College of India*, established 1997, Pune, India

The rate of expansion of the movement is determined by the availability of human and financial resources and endowed scholarship funds. A proposal to establish a college in the Middle East is under consideration.

All students study for the IB Diploma (discussed in chapter 3) except in the case of the Simon Bolivar UWC of Agriculture, which is a tertiary agricultural institute in which students study for a Diploma in Farm Management and Rural Development.⁹

⁸ This section of chapter 1 derives much of its content from interviews with the UWC Director General, Elaine Hesse Steel (15 April 1998) and the former UWC Executive Director, David Sutcliffe (27 April 1997). For interview schedules see Appendices IIIe and IIId respectively.

⁹ The UWC of South East Asia and the Waterford KaMhlaba UWC of Southern Africa offer additional courses; they also enrol students below the age of 16.

Community service is an integral component of all UWCs (discussed in chapter 6). Aesthetic activities also play an important role.

Summer short courses are offered to extend the UWC experience to other young people who do not have the opportunity to attend a college. A range of short courses is run annually by Atlantic College, Pearson College and the Red Cross Nordic College. In addition some of the UWCs provide the opportunity for young people and/or secondary teachers to attend special summer training programmes.

1.6.1. The UWC International Organization

The UWC International Organization has recently undergone structural changes to ensure a more broad-based representation and improved execution of its varied role. The following subsection provides an overview of the current organizational structure.

Presidencies: Lord Mountbatten became the first President of the newly formed International Council in 1968. His important contribution to the UWC has been chronicled elsewhere (see e.g. Sutcliffe, 1983). Suffice it to state here that his enduring legacy is evident in an international network of United World College National Committees (discussed below), which he was instrumental in establishing, and the subsequent expansion of the movement.¹⁰ H.R.H. The Prince of Wales succeeded Lord Mountbatten as President in 1978 and served in this position until 1995.¹¹ Expansion continued to advance under the Prince of Wales' Presidency: by the end of his Presidency in 1995 there were eight UWCs including the *Simon Bolivar United World College of Agriculture* in Venezuela, which was his own initiative. In 1995 The Prince of Wales handed over the Presidency of the United World Colleges to H.M. Queen Noor Al-Hussein of Jordan and the Presidency of the International Council to President Nelson Mandela of South Africa.

The International Council provides a global forum for every UWC constituency in which members can consult on matters of mutual interest. Its mandate is primarily

¹⁰ Also instrumental in the establishment of national committees were, *inter alios*, Rear-Admiral Desmond Hoare and Robert Blackburn.

¹¹ Lord Mountbatten served as International Life Patron from 1978 until his untimely death in 1979.

strategic; meeting quinquennially, its focus is on long-term direction. Dr Thor Heyerdahl serves as International Patron.

The International Board is the UWC governing body. Since the colleges are autonomous institutions, the Board's legal powers are limited; its primary role is the formulation of policy. It is also responsible for the expansion of the UWC and must give approval for all new colleges. It meets annually. The current membership which stands at 43 includes *ex officio* the Chair of College Boards; the Chair of the Heads of Colleges Committee;¹² the UWC Director General and *ad personam* representation from the graduate body, the national committees, and individuals with an historical connection. The Board has a Co-ordinating Committee which oversees the work of its five sub-committees and a taskforce on information technology.

The International Office based in London serves the Board and the UWC constituencies. In addition to serving as the Secretariat, it plays an active role in raising scholarship funds from public and private donors and in strengthening National Committees. The Office is funded mainly through college levies with the balance coming from donations and endowment.

The National Committees: Charged with the task of selecting students and raising scholarship funds, these voluntary committees are the lifeblood of the movement. In addition to their organic role, they are responsible for promoting UWCs nationally (UWC, 1997a). National Committees are now established in over 100 countries.

The Academic Affairs Committee (one of the Board's sub-committees) maintains an overview of academic programmes and quality assurance procedures. It supports collaborative projects between UWCs and advises the Board on research needs. Further, it is involved in 'bridge building' (Elaine Hesse Steel, interview, 15 April 1998) with the Heads of Colleges and meets with them annually.

The Graduate Network has a membership of approximately 20,000 former students and staff. Members contribute to the work of National Committees and are involved in collaborative voluntary work and fundraising.

¹² The Heads of Colleges and the Director General meet biannually to discuss the geographical distribution of students, common interests and problems, and develop collaborative projects.

1.6.2. Student Selection Criteria

It is a matter of principle that selection is on merit alone, regardless of race, religion, nationality, parental background or financial means. Parental contributions are solicited by some National Committees and Colleges but ‘must not affect the order of merit’ (UWC, 1997b, s.1.3). The UWC International Selection Guidelines for national committees (see Appendix VI) stipulates the following selection criteria which applies to all candidates:

- Aged 16 or 17 on entry
- Intellectual ability: ‘of high academic potential’
- Interests and Focus: ‘a range of interests and the ability to focus’
- Commitment to UWC aims
- Personality: ‘tolerant and adaptable individuals with integrity and strength of character’
- Good mental and physical health
- Preparedness for a two year absence

The Guidelines further indicate that international experience and English are not entry requirements. The criteria relating to intellectual ability is defended on the basis that ‘Students cannot participate fully in College life if they are constantly struggling with their academic work’ (UWC, 1997b, s.4.2). Jacqueline Branson¹³ argues for a broadening of the criteria (see Branson, 1997). The criteria relating to health does not preclude candidates with disabilities from applying: ‘Candidates with disabilities which will not deteriorate while at UWC should be **encouraged** to apply’ (UWC, 1997b, s.4.6, *bold in original*).

The policy of selection through National Committees means that the majority of students are nationals of their respective countries, as distinct from students of the internationally mobile community. The point here is to highlight a distinguishing feature of UWCs without stating a preference of one vis-à-vis the other. The selection procedures are prescribed in the Selection Guidelines.

¹³ Jacqueline Branson is author of *An Evaluation of United World Colleges* (1997). This report is discussed in chapter 2.

1.6.3. External Relationships

As intimated earlier in this chapter, the UWC has a longstanding relationship with the International Baccalaureate Organisation (IBO) (see Peterson, 1987). However, their relationship extends beyond historical connection: many senior teachers currently serve as IB examiners and workshop leaders and contribute to curricular development (see Neuss, 1996). The Principal of Atlantic College is a member of the IBO Executive and Council and currently serves as the Vice Chair of the Heads of IB Schools. The UWC has non-governmental organization (NGO) status with UNESCO and has applied for NGO consultative status with the United Nations' Economic and Social Council to advance the case for refugee access to tertiary education. The Red Cross Nordic United World College has a formal relationship with the International Red Cross: its site and some facilities are shared and maintained by a joint Red Cross and UWC Committee of Management. Less formal relationships exist with other organizations.

1.7. STRUCTURE OF THE THESIS AND GUIDE TO CHAPTERS

Following this introductory chapter, chapter 2 sets forth the literature review. Section I of the review begins by problematizing the question, what is globalization? In seeking to answer this question, the primary manifestations of globalization in the three aforementioned domains - economy, polity and culture - are examined. In Section II, Shoghi Effendi's account of historical development provides a theory of societal evolution. It is suggested that an understanding of globalization's evolutionary pathway would serve education well, as it would provide humanity with a context to intervene and influence its course. Section III investigates how the two aforesaid research premises (see p.14) relate to education, in particular, citizenship education. Attention is given to John Dewey's theory of experiential education.

Chapter 3 - 'Research Problem' outlines the research design. In so doing it presents the logic which links the theoretical arguments presented in chapter 2 and the central research proposition. Following a description of the conceptual framework it sets forth the criteria upon which Atlantic College was selected as the case study institution.

Distinctive aspects of the research are defined and an overview of Atlantic College and the IB are provided.

The research method is discussed in chapter 4. Attention is given to the aforementioned methodological approach 'illuminative evaluation'. The data collection instruments are then discussed in detail. Following a summary of the data collected, consideration is given to 'validity' and 'reliability' in the research process and the limitations of the study. Finally, the approach to data analysis is examined.

Chapters 5, 6 and 7 explore the research findings in relation to the central research proposition. Chapter 5 examines the research data bearing on the first subsidiary proposition relating to the concept of vision. Chapter 6 focuses on the second subsidiary proposition concerning an ethic of service. Chapter 7 discusses the third and forth subsidiary propositions pertaining to the preservation of cultural heritage and the promotion of international understanding in the context of pedagogy and values education.

The concluding chapter presents a synthesis of the main research findings: it considers their implications for the central research proposition and outlines key interventions in community building. Following identification of possible areas for further research, the thesis closes with a propositional statement relating to the concept of world citizenship.

CHAPTER 2: Literature Review

As the third millennium of human history recorded by the Christian calendar approaches, the enormous task with which human beings are faced both collectively as a species and in our individual lives becomes increasingly evident. During the present period of transition, we are in the process of reexamining our institutions and the tools that we use in those examinations. The process is and indeed must be holistic in its focus. We can no longer simply treat the symptoms as abstract concepts to be examined in isolation, but, rather, must seek solutions that address the root and systemic cause of humanity's problems. Some of the discoveries and cures are extremely challenging, penetrating to the depths of human consciousness and requiring a massive transformation of much that is familiar. The solutions, however, could be exhilarating, allowing humanity to scale previously uncharted heights of sublimity. They are ours to discover.

Roxanne Lalonde (1994, p.71)

2.1. SECTION I: Introduction

Today humanity is witnessing a remarkable shift in its perception of the world. A ground-breaking theory in modern physics, coined 'the unified field theory' suggests that the world of creation is a unified system in which all its constituent elements are interrelated and interdependent and emerge from a single supersymmetric field referred to as the unified field (see Hagelin, 1987). Concurrently, inexorable processes of globalization are apparent. 'Globalization' refers to the intricate web of relationships between local, national and international communities. Central to the concept is the curtailment of state power and the compression of time and space. Anthony McGrew identifies two dimensions of globalization - scope and intensity:

On the one hand it defines a set of processes which embrace most of the globe or which operate world-wide; the concept therefore has a spatial connotation... On the other hand it also implies an intensification in the levels of interaction, interconnectedness or interdependence between the states and societies which constitute the world community. (1992, p.23)

Any critical observer is aware, however, of the incongruity between the conception of the physical world as understood by modern physics and that of the social world, which is far from orderly or unified. Globalization is engendering an upheaval in all aspects of society. Fritjof Capra remarks:

I believe that the world-view implied by modern physics is inconsistent with our present society, which does not reflect the harmonious interrelatedness we observe in nature. To achieve such a state of dynamic balance, a radically different social and economic structure will be needed: a cultural revolution in the true sense of the word. The survival of our whole civilization may depend on whether we can bring about such a change. (1983, p.17)

Ervin Laszlo makes a similar diagnosis: the 'interplay of diversification and integration' (1992, p.4) is the essence of the *problematique* (the term coined by the Council of the Club of Rome to denote the complex interrelated global problems). This 'interplay' is a universal principle of evolution. He writes:

Without diversity, the parts could not form an entity capable of growth, development, self-repair and self-creativity. Without integration, the diverse elements could not cohere into a dynamic and unitary structure.
(Laszlo, 1992, p.4)

Integration does not imply uniformity. Far otherwise. Integration 'is the coordination of all elements in a shared and mutually beneficial order' (Laszlo, 1992, p.4). Laszlo asserts that the contemporary problem is that society lacks the integrative structures and order required for the healthy functioning of diversity. In order to ensure a harmonious interplay between diversification and integration, integration must be pursued on a global level. Laszlo affirms that integration has cultural and spiritual antecedents. For '(i)t is in the minds of men (*sic*) that the foundations of integration arise, and it is in their minds that the strategies for action that could lead to integration are constituted' (1992, p.5). A similar statement is enshrined in the Constitution of UNESCO¹⁴: 'That since wars begin in the minds of men (*sic*), it is in the minds of men that the defences of peace must be constructed' (Preamble, cited in Mayor, 1997, Appendix, p.123). Such a claim gives assent to the view put forward by Roland Robertson (1991) that individuals are an

¹⁴ The Constitution of UNESCO came into force on 4 November 1946.

integral part of the globalization process, and its corollary, that the development of human capacity must form the bedrock of development strategy.

2.2. SECTION II: The Contours of Globalization

The processes of globalization are manifest in three domains: economy, polity and culture, where culture is defined as 'The whole way of life of that society' including its tangible and intangible aspects (Lawton, 1983, p.25; ff. 26-31). Section II of this chapter examines some of its primary manifestations in these domains. The limitations of this discussion are readily acknowledged. The aim here is not to lay bare all the complexities and multiple perspectives in the vast and contested discourse on globalization. Rather, it is to situate the reader in the context within which the research proceeds.

The emergence of a global economy has generated the creation of a new trade - a trade in 'skills, knowledge and entrepreneurial acumen' (Brown and Lauder, 1997, p.174). Phillip Brown and Hugh Lauder suggest that the 'new rules of economic competition' (1997, p.172), viz. eligibility, engagement and wealth creation, are the primary factors bearing on national educational and economic development. The corollary is that the quality of education and training provision is a key determinant of national prosperity.

With the advent of post-Fordism, information and knowledge have assumed pre-eminent importance. Through their application, global communication has facilitated a vast expansion of production. This phenomenon has been further facilitated by decentralized financial markets and the increasingly free movement of labour. As international trade has become increasingly liberalized, world markets have rapidly escalated in size and number. Globalization has failed however to achieve a more equitable society. Because investment in national information infrastructures are much larger in the North than in the South,¹⁵ a divided legacy has emerged: scientific knowledge predominates in the North and manufacturing in the South (Tehrani, 1989). This division notwithstanding, aberrations are evident. (Singapore's investment in telecommunications and technology is a case in point.) Importantly, the widening knowledge gap is not only confined to the North/South divide; it also exists on an

¹⁵ It is acknowledged that the terms 'North' and 'South' do not have universal application.

intranational level: the new generation of urban poor as a result of rapid urbanization, population growth and a labour surplus, is all too apparent.

Inequities have been further intensified by multinational corporations. Through the rapid diffusion of information, multinationals have been able to maximize economies of scale and reduce transaction costs to a minimum. However, as Laszlo observes 'they are not the guardians of human interest' (Laszlo, 1989a, p.30). Their operations impact on every corner of the globe - for better or worse. Such is the influence of multinationals that national governments are inadequate in governing them.

Multinationals are not the only force weakening the influence of national governments. The Internet's capacity to operate across political frontiers is revolutionary. Other communication technologies such as satellite broadcasting are also exerting their effects. State power has been further curtailed by the emergence of regional and international organizations, which have been established in response to the need to improve international security and resolve problems on a large-scale, such as human rights violations. A case in point is the recent ruling of the European Court of Justice ordering the British Government to ensure that employees are not compelled to work more than a 48-hour working week. It should, however, be noted that many such organizations lack the power of enforcement: the need for the creation of international legal instruments and a united will to effect their implementation, is clearly evident. The emergence of supranational organizations can be viewed as a necessary outcome in response to the deficiencies of the nation state. Commenting on this theme Paul Streeten writes: 'The nation state has usurped too many functions, which it can no longer carry out efficiently' (1997, p.16). Ultimately, membership in supranational organizations offers the opportunity for sovereign nations to seek enduring solutions to regional and global problems and better protect their collective interests. This is not to suggest, however, that globalization augurs the demise of sovereignty, at least not in the foreseeable future. As Shoghi Effendi pointed out in 1931, notwithstanding the need for the 'curtailment of *unfettered* national sovereignty as an indispensable preliminary' to the establishment of a world commonwealth, national autonomy is 'essential' to safeguard states against 'the evils of excessive centralization' (1974, pp.40-1, *italics added*).

Political geography is now not only defined in terms of nation states: regional and economic boundaries are also important. Free trade regions, world markets and multilateral organizations such as the World Trade Organization are assuming increased

importance. Large-scale migration, including forced migration of refugees, is common resulting in widespread deculturation. Many indigenous peoples and ethnic groups feel threatened by these ascendant forces. Concurrently the creation of regional blocs such as the European Union is opening up the possibility for the political recognition of hitherto marginalized groups. As a consequence, many groups are renouncing subordinated status; in an increasing number of localities there is an appeal for autonomy or independence (King and Schneider, 1992). While the strengthening of democratic values and the will for greater autonomy are welcome developments, the emergence of a form of tribal hegemony, commonly referred to as *tribalism* presents a new peril. It is becoming widely acknowledged that the predominant threat to stability in the world today is *intranational* as evidenced by the incidence of internal conflicts resulting from struggles of ethnic groups and other minorities to preserve their identities in the face of global forces (see Barnett and Cavanagh, 1994).

Regarding this conflict, the Council of the Club of Rome has conceded the need for 'a reformulation of the appropriate levels of decision-making' (in King and Schneider, 1992, p.15). There is a trend towards decentralization in many countries which can be seen in part at least, as a response to the demand for greater participation in political life by ethnic minorities or other groups of interests. The United Kingdom is a case in point. The support for the establishment of a Scottish parliament is but one exemplar.

Paradoxically, decentralization is often accompanied by a reinforcement of central control by metropolitan centres. The prevalence of 'large faceless bureaucracies' (King and Schneider, 1992, p.15) which tend to neglect the rights of individuals and local communities, promotes cultural domination through an imposition of a uniform set of images. Cultural domination is also a creature of a more sweeping globalizing force: Western hegemony (Lalonde, 1994). The spread of Western fads and fashions throughout the world has been facilitated by television and radio in particular, which are intrinsically linked with Western capitalism, be it in advertizing, news, or programming (Waters, 1995).

Notwithstanding the imperialistic effects of television and radio and the restricted access in many countries, there is reason to believe that communication technologies have emancipatory potential. Malcolm Waters writes:

Fears that audiences might simply be the victims, or at least the passive receptors, of mass mediated information appear to be receding.

Consumers have an increasing potential for autonomy insofar as: they have a greater choice of products (for example via cable and satellite television); they have increased 'talk-back' capacity via telephones and interactive computer networks; they have increased access to production facilities via home recording equipment and community studios; and they can control the timing and content of what they watch and hear... .
(1995, p.148)

The educational implications of the new technologies are historic. The marked impact on the diffusion and consumption of information and knowledge has far-reaching consequences for many aspects of education. Also of significance is the creation of new educational mediums. The expansion of distance education and conferencing are but two concrete illustrations.

The new technologies and the growing interconnections between peoples of diverse backgrounds are major propelling forces in the universal struggles to re-examine and affirm cultural identity. This process of informatization and increased interdependence coupled with moral individualism with its 'new language of desired gratification' (Hobsbawm, 1995, p.338) and the growing plurality of world-views, generates a postmodern tendency for 'the abstraction of values and standards to a very high level of generality that will permit extreme levels of differentiation' (Waters, 1995, p.159). As a result, there is a need for a 'new centre of gravity' with which people can identify (Läidi, 1996, p.15). Furthermore, the absence of a common ethic has sparked an inter-faith dialogue in the search for a global code of ethics which would unify world society (see Küng, 1991; Schaefer, 1995).

Anthony Giddens writes 'Local transformation is as much a part of globalization as the lateral extension of social connections across time and space' (1990, p.64). This discussion has affirmed this view: it is evident that globalization has localized effects in all three domains - economy, polity and culture. Further, it would appear that James Porter's assertion made in 1984, that the tension between supranational integration and intranational diversification is the 'fundamental axis for the consideration of educational policies and practices' (1984, p.17) is equally valid today inasmuch as the challenge to resolve this tension is formidable.

2.3. SECTION III: Situating Globalization

Clearly, globalization is engendering a transition in human society of epochal magnitude. For education, the challenge is daunting: to intervene and nurture its positive tendencies and, at once, to arrest those which are negative. If education is to intervene effectively, I contend that we must look beyond the contours of globalization and view it in its historical context. Can anything be said about globalization's projected directionality? Answers to this question would serve the mission of education well (and society more generally) since an understanding of globalization's evolutionary pathway would provide humanity with a context to intervene and influence that pathway. Specifically it would help to overcome an inertia which so impedes the implementation of education policies. This inertia is traceable to a multitude of causes, notably, political instability, external debt and the lack of basic education among the subjugated masses which prevents societies from acquiring the necessary resolve to act (World Conference on Education for All, 1990; Hallak, 1991). But I wish to suggest that there are two even more fundamental causes: the want of a global vision and a commonly held negative view of human nature.

Humanity is in need of a global vision; a vision which will galvanize the masses and spur them to action. Such a vision is illustrated in the writings of Bahá'u'lláh, Founder of the Bahá'í Faith. He proclaimed that a planetary civilization must inevitably emerge after a long period of upheaval and turmoil (see Shoghi Effendi, 1974). Such a period is now confronting humanity. World problems are perplexing and the pace of change unparalleled. Eric Hobsbawm refers to it as the 'age of extremes'.¹⁶ John Naisbitt refers to it as the 'time of parenthesis' - a transitional phase from one epoch in human history to another (1984, p.113). Dual processes of integration and disintegration are apparent. On the one hand, positive signs of a new global order are clearly emerging: as documented above - the rapid expansion of knowledge; increasing international interdependence; and the electronic unification of the world. Also of significance are, *inter alia*, the promotion of universal education, the growing acceptance of both racial equality and the equality of men and women; the unabated though encumbered efforts of the United Nations to establish world peace; the wider recognition of the importance of human rights; the marked increase in international gatherings to foster co-operation in matters of mutual interest; and broad participation of NGOs on the world stage. On the other hand, however, crises of global dimensions relentlessly harass society:

¹⁶ See Eric Hobsbawm (1995), *Age of Extremes: The Short Twentieth Century 1914-1991*.

reference has already been made to the absence of a common ethic; cultural domination; knowledge asymmetries; and civil strife. Numerous other crises are also apparent: a general disdain for religion (fueled by the corrosive effects of religious fundamentalism and moral individualism); the weakening of the family as a social institution; environmental degradation; poverty; terrorism; and drug trafficking, to name but a few. Indeed, 'we have reached a point of historic crisis' (Hobsbawm, 1995, p.584) the nett effect of which has been to becloud the vision so sorely needed. The mass of humanity feels robbed of hope. The Council of the Club of Rome has felt impelled to ask:

How can they (people) become, not isolated spectators wallowing in their own pessimism, but actors, organized and capable of contributing through their spirit of innovation and willpower to the building of the society they deeply desire?
(In King and Schneider, 1992, p.185)

Without hope, the precursor to and sustainer of action, there is little possibility of progress.

Before investigating globalization's evolutionary pathway and its prospects for hope in the future of humanity, I would like to consider the other posited cause of inertia: a negative view of human nature. The Hobbesian proposition that aggression and selfishness are immutable characteristics of human nature has gained popular acceptance. Such a belief underlies public choice theory, agency theory and managerialism, all of which inform a raft of educational (and other) policies (see Wylie, 1995). This conviction reinforces the sense of hopelessness about humanity's ability to build a better society (see Bahá'í International Community, 1995). The Council of the Club of Rome intimates the need for a radical re-thinking of human nature:

The problems, both of each individual and society lie deep within human nature; without an intensive knowledge of inner limitations and potentialities, and overt recognition of these, our approach to problem-solving must remain at the level of recognizing symptoms of a disease that is left undiagnosed.
(In King and Schneider, 1992, p.207)

To propose that aggression and selfishness are immature human tendencies that can be overcome requires a re-reading of historical processes. To this discussion I will now turn.

A number of avant-garde thinkers advance the idea that a study of historical trends may shed light on historical processes and thereby aid our understanding of the evolution of societal institutions and society in general. Stuart Kauffman's ardent appeal for deliberation on the question 'Is there a place for law in the historical sciences?' (1995, p.299) is timely inasmuch as any means which might be a path to better understanding the course of social evolution and by implication, the contemporary condition of humanity, should be pursued.

Shoghi Effendi's analysis in this area merits discussion. Shoghi Effendi takes an evolutionary view of history (Shoghi Effendi, 1974; see also Laszlo, 1989a; 1989b). He asserts that historical development is characterized by the ordering of human society according to a successive progression of levels of unity. From its earliest beginnings in the advent of family life, units of social organization have successively moved from kinship groups, through the formation of the city-state, to the emergence of independent sovereign nations. The nation state, however, is not the consummation of social evolution. The next stage, yet to be achieved, involves the unification of the human race into some form of a global society.

Underlying this process is a long-term propensity towards successively higher levels of organization and complexity. At present humanity is experiencing a transitory phase in this maturation process, the primary manifestation of which is globalization. The crises wreaking havoc in the world today will, in time, give way to the constructive forces which are propelling humanity to a new stage of development - a unified global society. Shoghi Effendi further asserts that the weakening of outdated orthodoxies should be anticipated inasmuch as they are no longer appropriate for the next stage of humanity's development. He writes:

If long-cherished ideals and time-honoured institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away... Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine. (1974, p.42)

That dual processes of integration and disintegration are at work throughout the planet has already been affirmed. This observation, together with the aforementioned new understanding in modern physics of the world as a unified system, and the emergence of a global awareness (see International Commission on Education for the Twenty-first Century, 1996; Ramphal, 1979) lend support to Shoghi Effendi's thesis.

If the unification of the human race is the goal towards which humanity is moving, then a new vision of the world's future must needs be defined and commonly held views about human nature must needs be re-examined. Clearly, a new conception of human nature, one which recognizes the noble potential of human beings, is required during this critical juncture in human history. A consensus on this point will encourage new styles of thinking and modes of conduct which the contemporary state of world affairs demands. As Peter Salk observes:

It may be imagined that the evolutionary process has not reached an end in our present times, but that humanity has further steps to take in its evolutionary history. It would seem that these steps may not involve the acquisition of new physical characteristics (biological evolution), but rather new ways of thinking and behaving (metabiological evolution) that will enhance our capacity to cooperate and survive in a world which is currently threatened by the destructive potential created by our species in the course of its evolution to its present stage. (1992, p.187)

In recognition of these needs, Hossain Danesh makes a plea for 'the conscious development of a politics of transformation which will harness the inherent and inviolable laws of life and growth governing human societies' (1986, p.26). This thesis will explore the prospect of 'a politics of transformation' in the sphere of education. Specifically it will seek a deeper understanding of the dynamics between international education and human attitudes and behaviour in the context of an international student community. It is hoped that the discussion will help to fulfil the need identified by Roy Gardner:

...to ensure that young people gain their own perception of change and see themselves as not only in a particular position as a result of past developments

but also appreciate the potential contribution they can make towards further change. (1989b, p.182)

It is helpful at this juncture to restate my working definition of international education: *International education is a transformative discourse which locates all fields of enquiry in a supranational frame of reference and upholds the cause of peace.*

2.4. SECTION IV: ‘A Politics of Transformation’ in Education: An Exploration from a Global Perspective

2.4.1. ‘Processes of Global Alignment’ Within Education

Jürgen Schriewer identifies four ‘processes of global alignment’ (1997, p.15; ff. 16-21) that have occurred within education:

(i) A ‘*uniform world-wide educational expansion*’ is evident in primary, secondary and higher education sectors. This phenomenon has taken place with astonishing regularity, regardless of the political and economic make-ups of individual countries.

(ii) A ‘*model of institutionalized schooling*’ has been adopted throughout the world. It is characterized by a state controlled administration; a multilevel school system which is time-tabled and organized along age-groupings; nationally regulated curricula and examinations; defined roles for teachers and students; and the use of diverse qualifications as passports to the world of work.

(iii) A ‘*world-level developmental cultural account and educational ideology*’ (Fiala and Lanford, 1987, in Schriewer, 1997, p.17) which has its origins in the democratic and egalitarian ideals of European modernity and provides the framework within which institutionalized schooling takes place.

(iv) An '*international communication and publication system*' comprising policy-making institutions (World Bank and so forth), the scientific communication system and mainstream educational publishers, which promulgates the aforementioned ideology.

These 'processes of global alignment' have opened up new vistas of research within education; some of which fall within the discipline of international education. They include for example, development education (see Graves, 1996); environmental education (see Lyle, 1996); futures education (see Hicks and Holden, 1995); and peace education (see UNESCO, 1974).¹⁷ While there is an emergent education literature framed within theories of globalization (see e.g. Green, 1997), international education and globalization theory, rarely converge. Furthermore, as discussed below, research on international schools and curricula in an international setting is in its formative stages.

2.4.2. Curricular Reform in a Global Context

The need for curricula which respond appropriately to contemporary changes such as those summarized earlier in this chapter is abundantly clear. Of particular note are the rapid expansion of knowledge, socioeconomic disparities, technological development and increased multiculturalism - all of which pose significant challenges for ministries of education and their curricular policy-makers. Students need to acquire a range of knowledge and competencies, some of which are discussed later in this thesis. Also noteworthy, are the widespread changes in the state control of curricula, consisting in both a tightening of control (e.g. in the United Kingdom) and a devolution of control (e.g. in Chile) (see Avalos-Bevan, 1996). Besides having to respond to competing demands on the content and management of the curricula, ministries of education in many countries face a climate of political instability and of fiscal restraint (see Little, 1994). Some, who are receiving financial aid, have conditionalities imposed on them by international donors: the injunction, by way of example, to lower entry qualifications of teachers (see Porter, 1997) could have major curricular repercussions. Another phenomenon affecting curricula is the widespread adoption of international standards of assessment. Wim Hoppers and Angela Little write:

¹⁷ Multicultural education and intercultural education are discussed later in this chapter.

Will an internationalised education assessment technology begin to drive an internationalised curriculum reform? If so how much wider will become the gap between the culture of those who control education and who design 'international' tests and curricula (i.e. the supranational educators) and the culture of the child whose learning is the goal?
(1994, p.217; see also Little, 1996)

In such a context, educators face many obstacles. Commenting on this theme with respect to global economic changes, notably, post-Fordist technology, Abby Riddell observes:

Responding to such demands [of the new production processes] ... is quite different from playing a part in the creation of new technologies or adapting existing ones. The demands of our educational system of such involvement, if anything, are more problematic than choosing a strategy of response to technological change.
(1996, p.1362)

Denis Lawton has proposed the development of a 'reconstructionist curriculum' - one which aims at individual and societal improvement (1983, p.10). Such a curriculum would recognize the close interrelationship between the individual and society and would emphasize social values such as those concerned with citizenship, and knowledge that is deemed to be of benefit to society (Lawton, 1993). Lawton's method of 'cultural analysis' which involves a set of principles that guide a selection from the culture of a society (1983, p.27) has been advanced as a systematic approach to the formulation of such a curriculum. While this method was conceptualized within the context of national societies, it could also be usefully applied within the context of the emerging global society. The set of principles (in the form of questions) which Lawton has defined is as follows:

- (a) What kind of society already exists?
- (b) In what ways is it developing?
- (c) How do its members appear to want it to develop?
- (d) What kind of values and principles will be involved in deciding on (c) and on the educational means of achieving (c)? (1983, p.28)

Would it not be timely for curricular planners to ask such questions also in respect to 'global society'? In a discussion on Lawton's approach, Jeff Thompson makes the point that "Such an approach raises some very interesting questions about the basis on which the selection should be made when the nature of an 'international society' is itself unclear" (1998, p.278). Perhaps on the supranational level the basis for selection could be a set of universal educational goals to which every national society would aspire. For example, one such goal might be for every adult and youth to have some capacity to analyze, at least in their local context, environmental problems and discover their originating causes. The selection of values and principles to achieve such a goal would obviously vary according to the character of national and local contexts. It is worthy of note that universal goals were enshrined in the World Declaration on Education for All - the landmark Declaration which was adopted at the World Conference on Education for All (WCEFA), held in Jomtien, Thailand in 1990.¹⁸

2.4.3. Research on International Schools and Curriculum in an International Setting

2.4.3.1. International schools

The first attempts to articulate a definition of 'international schools' appeared in the 1960s (see Bereday and Lauwerys, 1964; Leach, 1969). The task has been an unwieldy one owing to the disparate aggregation of international schools in existence (see Hayden and Thompson, 1997). While some schools have historical roots in an ideology of internationalism, others have been established to accommodate the educational needs of an internationally mobile community. A portion of the latter primarily serve one national community, as is the case in large cities where there is a sizeable population of expatriate nationals. A commitment to internationalism varies considerably, as do the range of curricula and qualifications offered. The European Council of International Schools (ECIS) - now an international association of international schools - does not have a watertight definition of the term 'international schools' indicating the lack of

¹⁸ The first universal goal reads 'Every person - child, youth and adult - shall be able to benefit from educational opportunities designed to meet their basic learning needs' (WCEFA, 1990, Article 1:1). The goals relate more to educational provision than to educational content. This notwithstanding, the Declaration was a significant achievement in that 155 governments were signatories.

consensus. The ECIS¹⁹, the IBO (discussed in chapter 3) and the University of Cambridge Examinations Syndicate are three of a number of organizations servicing the educational needs of international schools.

Curiously, despite the steady growth of international schools from approximately 50 in 1964 (Bereday and Lauwerys, 1964) to near 1000 in 1995 (Hayden and Thompson, 1995b), as an educational phenomenon they have been largely neglected by educational researchers (see Hayden and Thompson, 1998).²⁰ Of the few studies available, one of direct relevance to this thesis is a small-scale study at the Centre for the study of Education in an International Context (CEIC) at the University of Bath conducted by Mary Hayden and Jeff Thompson (1995c). The study involved a survey of the views of first year undergraduate students who had received an 'international education'; in the absence of an established definition of 'international education' the sample was restricted to 'overseas' students. The study investigated, *inter alia*, the factors instrumental in the formation of an 'international attitude' in which an international attitude was associated with tolerance: one of the aims was to explore the extent to which an international attitude equated with 'tolerance of others' views and practices, regardless of acceptability' (Hayden and Thompson, 1995c, p.394). The findings especially pertinent to this thesis relate to the role of social interaction and of formal curricula in the formation of an international attitude. While it was found that importance was attached to both social interaction and the formal curricula, social interaction (with other people of different cultures both within and outside school) was the most important factor in the formation of an international attitude. Formal curricula, while perceived to be a more important factor than attitudes of teachers and of senior management, it was perceived to be relatively less important than the interaction factor and, furthermore, less important than the attitudes of parents and informal aspects of school. Subsequent research undertaken through the CEIC which involved more extensive surveys including samples of school students, affirm the pre-eminent importance of interaction with other people of different cultures *within* school. Interestingly, however, interaction *outside* school was perceived as less important by school students vis-à-vis undergraduates (Thompson, 1998).

¹⁹ The ECIS produces a directory of international schools. See ECIS (1998).

²⁰ The historical development of international schools has been charted by Hayden and Thompson (1995b).

By virtue of the nature of international schools, in particular, those with an international student body (a common - but not all-pervasive - feature of international schools) such schools provide a useful educational model inasmuch as they can illustrate the effectiveness of certain curricular and pedagogical interventions. However, their defining features also delimit their usefulness as they mark off their differences from non-international schools; some insights may have little relevance to schools which do not have an international student body, for example. The instrumentality of international schools as an educational model will become clear in subsequent chapters.

2.4.3.2. *Curriculum in an international setting*

In the main, published research pertains to the development of the IB Diploma.²¹ Two studies which address, *inter alia*, affective outcomes of curriculum in an international setting are discussed below.²²

(i) *An Evaluation of United World Colleges*

This study, which was conducted by Jacqueline Branson for the UWC, was initiated in February 1995. It was a large-scale evaluation which involved the participation of eight United World Colleges, including Atlantic College. The research aimed to:

... explore the relationships between the [UWC] movement's aims; the contents, structure and processes of college experiences; and learning outcomes.
(Branson, 1997, p.2)

The research employed a range of quantitative and qualitative data collection techniques (see Branson, 1997, pp.2-7). Both the 'formal curriculum' (including the IB) and the 'informal curriculum', which Branson defines as the 'processes of schooling' (1997, p.79), were examined. The research has yielded a range of significant findings; those of direct relevance to this thesis are reported in subsequent chapters. The research findings appear in an internal report entitled *An Evaluation of United World Colleges* (1997) and will appear in Branson's forthcoming doctoral thesis.

²¹ See Fox (1985) for historical development; Department of Education and Science (1991) for evaluative survey; Bartlett (1997) for exploratory discussion; and Evans (1996) for descriptive analysis.

²² Research materials pertaining only to Atlantic College are outlined in chapter 3.

(ii) Curriculum Development for Internationalization

This study was initiated in November 1993 by the Centre for Educational Research and Innovation at the Organization for Economic Co-operation and Development (OECD). It was a comparative study conducted by Marijk van der Wende which pertained to higher education (see Bremer and van der Wende, 1995; van der Wende, 1996).²³ The six participating countries were Australia, Denmark, France, Germany, Japan and the Netherlands. The project had two main objectives:

- I to provide a general overview of the development of internationalized curricula in each country (stocktaking)
 - II to develop a better understanding of the specific features, implementation and effects of particularly successful forms of internationalized curricula (in-depth case studies).
- (Bremer and van der Wende, 1995, p.9)

Van der Wende defined 'internationalized curricula' as follows:

Curricula with an international orientation in content, aimed at preparing students for performing (professionally/socially) in an international and multicultural context, and designed for domestic students and/or foreign students. (1996, p.36)

While van der Wende did not claim any empirical proof (due to the limitations of the study),²⁴ a range of improved cognitive and affective outcomes were reported. Of pertinence to this thesis is that of improved social and intercultural integration:

...the internationalised curriculum enhanced their [students'] understanding of and ability to communicate with people from other countries... they gained in awareness of and tolerance towards cultural differences.

(Van der Wende, 1996, p.74)

²³ Bremer and van der Wende (1995) present an in-depth discussion of the results pertaining to the Netherlands. Van der Wende (1996) presents an overview of the results in the six participating countries enumerated above.

²⁴ For details of the case study design see Bremer and van der Wende (1995); and van der Wende (1996).

Social and intercultural integration were identified as by-products of group work with people of mixed nationalities.

The three aforementioned studies have identified several important aspects of international education meriting further research. It is worthy of note that van der Wende's findings, while only pertaining to higher education, concur with both those of Hayden and Thompson (1995c) and Branson (1997 - discussed in the results chapters) in respect to the salutary influence of social interaction.

As aforestated, the research problem seeks a deeper understanding of the dynamics between international education and human attitudes and behaviour in the context of an international student community. As such, the thesis is concerned with an emergent area of research in the citizenship education literature, namely, education for world citizenship.

2.4.4. Citizenship Education

A new form of citizenship education, which has emerged in response to the needs of the emerging global society (see Ravazzolo, 1995) rejects outworn concepts of citizenship linked to nationalism and military service (see Becker, 1979b; Giddens, 1992) but affirms some traditional elements and gives them wider extension. Like 'international education', citizenship education is subject to multitudinous interpretations. UNESCO associates citizenship education with four ideals: 'international understanding and peace, human rights and democracy' (UNESCO, 1995, p.87). The definition adopted in this thesis is an adaptation of the definition provided by Sir Richard Livingstone in 1943. He identified three elements:

- Civics - 'teaching the duties of a citizen and how to perform them'
- A vision 'of the ideal State, ...that they may know the goal of their quest and desire to reach it'
- Training through practice - (quoting Aristotle), 'men (*sic*) acquire virtues, not by knowing what they are nor by talking about them nor by admiring and praising them but by practising them'

(Livingstone, 1943, pp.139, 146, 150)

Sir Richard's use of the term 'citizen' refers to membership of a national community, but the concept is equally valid for membership of other communities, be they local, regional, or international. The concept of world citizenship is more inclusive. While it embraces the three aforementioned elements (where 'State' may be interpreted as 'global society'), it also implies the acceptance of the oneness of humanity and the interconnectedness of the nations of the world. Its chief concern is the promotion of human rights (including the right to cultural expression) through the exercise of justice (Bahá'í International Community, 1993). Furthermore, the concept has a concomitant commitment to 'participatory development' and 'intergenerational responsibility'. The principle of participatory development implies that individuals should be involved in their own development. The principle has been endorsed in both *Agenda 21* (the programme of action formulated at the United Nations Conference on Environment and Development in 1992) and the World Declaration on Education for All. In an educational context, it underscores the importance of the participation of all stakeholders in the education of their communities and implies the development of people. Intergenerational responsibility implies collective trusteeship: that as trustees of the planet, human beings have an obligation to ensure that its health is safeguarded (Leestma, 1979). In the United Kingdom, the concept of world citizenship was endorsed in the 1985 Swann Report, entitled *Education for All*, which was concerned with the education of children from ethnic minority groups (Committee of Inquiry in the Education of Children from Ethnic Minority Groups in the UK, 1985).

Research conducted by David Hicks and Cathie Holden in 1994 in the United Kingdom on young peoples' views about the future, intimates that the concept of world citizenship is not widely promulgated in schools. In their survey of approximately four hundred pupils in eight schools from a representative sample of urban and rural environments and socioeconomic backgrounds, they found that both primary and secondary school students had little teaching on global issues and felt ill-prepared for their future role as world citizens (Hicks and Holden, 1995). Given that schools are pioneering in this area, a gradual change may be anticipated. Nevertheless, if schools perceive of its importance, guidance is available in National Curriculum Council documents (see e.g. National Curriculum Council, 1990) and materials from external sources such as the Council for Education in World Citizenship - an educational charity which supports education for international understanding (Council for Education in World Citizenship, 1996).

The forthcoming discussion in Section IV will explore how premises derived from Sections II and III relate to citizenship education. Particular attention will be given to the curricular dimension.

2.4.5. First Research Premise

The first research premise is stated thus:

The transition to a global society impels a search for a new vision of the world's future and a re-examination of inherited understandings about human nature.

As noted above, Sir Richard Livingstone identified the transmission of a vision 'of an ideal State' as one of the three elements of citizenship education. He was writing during the Second World War; now the context is very different. How might this element be interpreted and applied in the present conditions? Research suggests that the transmission of a futuristic vision of any description has been largely overlooked in contemporary schooling. The findings of Hicks and Holden (1995) suggest that among both British primary and secondary students, there is a general pessimism in respect to the global situation (in particular the environment, crime and violence and social inequality) and a despondency about their own capacity to contribute to constructive change. This research affirms the findings of other major studies conducted in other parts of the world (for an overview see Hicks and Holden, 1995). The findings of these studies are hardly surprising. Unlike the ministry official, educators in the classroom or lecture hall do not have ready access to technical forecasts when designing the curriculum. They are to a significant extent, guided by pervading images of the future be it through mass media, literature or other sources. These images are predominantly negative (e.g. environmental disaster, nuclear holocaust), reflecting a cynical view of human nature and the widespread effects of societal disintegration. The risk of reinforcing these images in schooling is, therefore, a significant one. Hicks and Holden contend that it is important that educators incorporate a futures dimension in the curriculum. Such a dimension, they suggest:

...involves appreciation of the fact that we have a choice of alternative futures before us. It involves the exploration of what those different futures, personal and global, might be. It requires that we examine the values and assumptions behind different views of the future. (Hicks and Holden, 1995, p.15)

Vilgot Oscarsson offers an alternative viewpoint. While acknowledging that a futures dimension in the curricula may exert some influence in developing optimistic attitudes he concludes that the promotion of democratic competencies, in particular, self-confidence and social competence, is more important. He writes:

...if pupils are given the opportunity to practise democracy in school, for instance through becoming actively involved in the curriculum development processes, and are given the opportunity to develop social competence, the chance of increasing their positive view of the future is enhanced as is the possibility of their being able to influence future societal development by taking an active part in its democratic processes.
(Oscarsson, 1995, p.215)

While Hicks and Holden recognize the importance of promoting the acquisition of democratic competencies, they assert that the curriculum should transmit 'people's images of preferred futures' (1995, p.51) in order to provide direction (see also Beare and Slaughter, 1993; Jones, 1998; Lynch, 1992). According to Hicks and Holden a positive vision leads to empowerment because it sustains action. They posit a 'symbiotic relationship' between vision and action:

Vision offers direction and energy because it harnesses deep aspirations. Direction and energy lead to effective work and action, which may in turn lead to modification of the vision. It may broaden it, also strengthen it. The test of any vision is whether it speaks to people's hearts, to their sense of compassion and justice, for both people and planet. (1995, p.138)

The risk of creating visions which are overly prescriptive has been noted by a number of writers who express concern that the future may be colonized by the imposition of a Western world-view (see Sardar, 1993). There is, no doubt, some truth in such an argument. Furthermore, young people need to be aware of global problems and the possibility of natural and other disasters. This notwithstanding, might it not be possible to create a comprehensive development vision which would include universal values

such as justice, solidarity, sustainability, and equity? As Hedley Beare and Richard Slaughter observe '*...within the vast span of human cultures and responses there can be found all the resources necessary to reconceptualise our predicament and steer in a different direction*' (1993, p.164 *italics in original*). A realistic vision of 'preferred futures' would, Hicks and Holden suggest, help to define curricular objectives which would be most appropriate for an emerging global society. In 1969 James Becker outlined the conceptual shift which the formation of such a vision would entail. He defined international education as comprising:

...those social experiences and learning processes through which individuals acquire and change their orientations to international or world society and their conceptions of themselves as members of that society. For the purposes of understanding human behaviour, it has become useful to think of the human species as having reached a point on the scale of interdependence, common values and shared problems where we can analytically view the planet's population as members of a single, albeit loosely integrated, society. It is fruitful to think of individuals as having orientations to international society and conceptions of themselves as members of that society. (In Stirling and Williams, 1989, p.71)

Becker's appeal for individuals to regard themselves as members of a world society does not imply an abrogation of former loyalties to one's country or community. Rather it involves an extension of loyalties - to one that embraces the entire human race. The Standing Conference on Education for International Understanding²⁵ notes:

We must enable them (young people) to understand and respect the languages, customs, needs and aspirations of other peoples. Above all, we must develop in them a perception of the common humanity which binds all people together, and an acceptance of the responsibility that we all have for the survival of the human race and the just development of the planet. (1985, information pamphlet)

²⁵ The Standing Conference on Education for International Understanding was established in 1979 to 'promote the spirit and practice of internationalism in education in the United Kingdom' (1985, information pamphlet).

Kurt Hahn maintained that students could learn to accept such a responsibility. As noted in chapter 1, Hahn had much confidence in human capabilities. He firmly believed in the motto “Plus est en vous” (there is more in you than what you think) (Michael Schweitzer, interview, 30 June 1997). Hahn believed that human nature has the potential for good and evil but that through benevolent acts, especially in the arena of service, young people could overcome their imperfections (Hahn, 1960; Schweitzer, interview, 30 June 1997). Sir George Schuster elaborates:

Kurt Hahn’s original purpose was to create a body of young people whose purpose in life would be to work according to a standard of ‘excellence’ and with the full sense of their social responsibilities as members of an international community. (1979, p.178)

The curricula and pedagogy at Atlantic College are premised on Hahn’s understanding of human capabilities. I will explore its implications by invoking the incremental theory of human attributes (Dweck and Leggett, 1988). This theory’s basic tenet is that an individual’s self-concept (how one conceives of one’s intelligence and social/personality attributes) informs an individual’s goals and that these goals, in turn, guide behaviour. Accordingly, individuals who conceive of themselves as having fixed attributes adopt ‘performance goals’ and individuals who conceive of themselves as having malleable attributes adopt ‘learning goals’. In the case of the former, the primary concern is to be *commended* for competencies and *avoid* challenges; in the latter it is to *develop* competencies and *seek out* challenges. Forthcoming chapters will offer interpretive comment implicated by this theory.

As intimated above and in chapter 1, service-learning (learning acquired through acts of service) formed a major strand of Hahn’s educational thought. While, to my knowledge, John Dewey did not consciously inform Hahn’s thinking, one can see the parallels between Dewey’s model of experiential learning and the educational philosophy that underpins Atlantic College - a topic of discussion in chapter 6. A description of Dewey’s model of experiential learning is presented here.



2.4.5.1. Dewey's model of experiential learning

This model has been invoked to establish the theoretical bases of service-learning (see Giles, 1991). Experiential learning is '*the process whereby knowledge is created through the transformation of experience*' (Kolb, 1984, p.38, *italics in the original*). This definition is helpful in that it emphasizes the transformative nature of knowledge creation, viz. that the creation of knowledge is a continuous process. Dewey's model of experiential learning portrays learning as an interactive, developmental process through which purposeful action arises out of the interplay of impulses, observations, knowledge and judgement. Dewey writes:

The formation of purposes is, then, a rather complex intellectual operation. It involves: (1) observation of surrounding conditions; (2) knowledge of what has happened in similar situations in the past, a knowledge obtained partly by recollection and partly from the information, advice, and warning of those who have had a wider experience; and (3) judgment, which puts together what is observed and what is recalled to see what they signify. A purpose differs from an original impulse and desire through its translation into a plan and method of action based upon foresight of the consequences of action under given observed conditions in a certain way... The crucial educational problem is that of procuring the postponement of immediate action upon desire until observation and judgment have intervened... Mere foresight, even if it takes the form of accurate prediction, is not, of course, enough. The intellectual anticipation, the idea of consequences, must blend with desire and impulse to acquire moving force. It then gives direction to what otherwise is blind, while desire gives ideas impetus and momentum. An idea then becomes a plan in and for an activity to be carried out. (1955, pp.80-81)

For Dewey, the quality of the experience is paramount; the learning process should employ those experiences which promote social integration and development (1955). Where service-learning activities satisfy the two criteria outlined by Dewey for the assessment of the quality of experience, Dewey's model can provide an explanatory framework for understanding the mechanics of service-learning - as will become evident in chapter 6.

2.4.6. Second Research Premise

The second research premise is stated thus:

A tension exists between supranational integration and intranational diversification: paradoxically the integrative forces of globalization both promote a general will to affirm and redefine cultural identity and impede the fulfilment of that will through cultural domination.

It is clear from the foregoing discussion in Section II of this chapter that the effects of globalization on culture are of consequential significance. It was seen that economic modernization and large-scale migrations are separating people from their cultural roots. The inordinate influence of the West can have a destabilizing effect on culture: when the forces of Western hegemony are brought to bear on non-Western cultures they are frequently corrupted and debased. A process of deculturation is in motion. Many people are seeking to reverse this process through an affirmation of their cultural identities - many with visible success, as in the case of the Welsh in Wales. Communication technologies have impacted on this process. While the cultural renaissance occurring in many corners of the globe is doubtless one of the most remarkable and positive features of the emerging global society, it has associated negative tendencies. One is the absence of a global ethic. Another is an extreme attachment to cultural roots manifesting in tribalism. A third is attachment to obsolescent practices.

In educational literature these phenomena are addressed within 'multicultural education' and 'intercultural education'. Multicultural education is concerned with

...developing awareness, sensitivity, and the importance of human rights and human rights education regarding ethnicity, race, religion, national origin, citizenship and such associated rights as equality before the law.
(McLeod, 1991, p.164)

Arguably, as Mark Holmes (1992) has pointed out, this definition is contestable given the divergence of global opinion regarding a definition of 'human rights'. Commenting on the contestations pertaining to multiculturalism, Holmes writes:

The doctrine of multiculturalism... has enormous difficulty with the establishment of limits, because almost any limits appear to contradict its ideal of virtue in difference (1992, p.116).

There is, no doubt, some truth in such an argument. Chapter 7 explores this theme. It is also worth noting the omission of the 'importance of human *responsibilities*'. These problems notwithstanding, the definition provides a useful point of reference in that it infers that multicultural education is concerned with understanding the categories of human existence which underpin humanity's diversity.

Intercultural education concentrates on aspects relating to the interpenetration of cultures (Berque, 1991). Its fundamental concepts are interaction, interdependency and reciprocity (Becker, 1979a; Jones and Kimberly, 1989). In an educational context, interaction commonly refers to social intercourse and an exchange of knowledge and ideas for some pre-defined purpose. It can take various modes of expression, for instance, a group consultation on a problem or collaborative decision-making. Interdependency implies a condition of mutual dependency between people, both in the present and in the future. Its 'concomitant' in Shridath Ramphal's words 'is the mutuality of human interest in that process of global renovation' (1979, p.129). Interdependency is closely related to 'reciprocity' a concept which refers to mutual action and influence between people and the effects of transference which such interplay has on the parties involved. Taken collectively, these concepts acknowledge the interconnectedness of the human race and affirm the 'universal bond among cultures' (Scurati, 1995, p.97).

The discussion to follow is orientated around two broad themes:

- (i) the preservation of cultural heritage; and
- (ii) the relationship between culturally diverse individuals and groups of individuals in an emerging global society.

2.4.6.1. The preservation of cultural heritage

The World Declaration on Education for All states:

Another and no less fundamental aim of educational development is the transmission and enrichment of common cultural and moral values. It is in these values that the individual and society find their identity and worth. (WCEFA, 1990, Article 1:3)

This is a profound statement because a universal conviction that the individual and society's identity and worth lie in 'cultural and moral values' rather than in material aspirations would have significant implications for curriculum and pedagogy which at least until recently, have been guided largely by economic considerations. It concurs with a recent trend towards the discrediting of human capital theory which regards economic growth to be the supreme objective of education (see Little, 1992).

It is worth considering the English and Welsh National Curriculum Council's prescription 'A Pluralist Society' in *Education for Citizenship*:

A democratic society is based on shared values and a variety of cultures and lifestyles can be maintained within the framework of its laws. This component helps pupils to appreciate that all citizens can and must be equal. It increases awareness of and works towards resolving some of the tensions and conflicts that occur between groups which perceive each other to be socially, racially, ethnically or culturally different. In this context it explores diversity, fairness and justice, co-operation and competition, prejudice and discrimination.

(National Curriculum Council, 1990, p.6)

While this prescription affirms cultural rights and enshrines an ideal of action with a view to the improvement of relationships between different peoples it does not underline the importance of the preservation of cultural heritage. In this respect it would appear to be at odds with the view espoused by UNESCO (1993) and others that the preservation of cultural heritage is an educational imperative. A number of rationales have been presented in defense of its preservation. As noted above, culture is intrinsically linked to the individual and society's identity and worth. Further, cultures are repositories of wisdom. As Mary Clark observes, cultures provide 'a rich source of new adaptive possibilities for cultural evolution to meet changing conditions in the future' (1989, p.477). Cultural traditions (including religious traditions) are also an important source of moral guidance (see Lalonde, 1994).

The relationship between curriculum and pedagogy: Malcolm Skilbeck delineates an intimate relationship between curriculum and pedagogy. He writes:

Pedagogy is in the translation of curriculum into the operations of teaching... The pedagogical experience conveys norms and values, based on the belief that the teacher's role is to care for the learner's formation and that the learner is an active subject in the process of becoming self-determining. On this analysis, curriculum shades into pedagogy, and *vice versa*. (1990, p.36)

By way of reference it can be seen that appropriate pedagogy is a *sine qua non* for effective learning outcomes. Its appropriateness is, in part, determined by the extent to which it reflects the cultural context in which it occurs. Elywn Thomas comments:

...pedagogy is not just a science of instruction; pedagogy is being increasingly seen as a culture or set of cultures which reflect different contexts and different teacher behaviours inside and outside classrooms. (1997, p.18)

Following this definition it can be inferred that an enlightened pedagogy would be adaptive to different contexts. The same is true of curriculum. Angela Little (1992) points out that curricular materials that are rooted in the learner's cultural heritage facilitate the learning of new knowledge and skills because learning takes place in a familiar context. It is of interest to refer to the New Zealand experience. In 1993 the Ministry of Education released *The New Zealand Curriculum Framework*, the official policy for teaching, learning and assessment in New Zealand schools. This document makes a significant step forward in that for the first time in New Zealand's curricular history, teachers must 'acknowledge the importance' of Maori traditions, histories and values (New Zealand Ministry of Education, 1993, p.7). It should be noted that a concomitant is the requirement to give attention to Pacific Island cultures and New Zealand's international role, especially in the Asia-Pacific region.

The extent to which an international school enrolling students of many nationalities can adopt a 'cultural-sensitive pedagogy' - a pedagogy which takes account of both the cultural universal and the cultural specific (Thomas, 1997) and give attention to a student's cultural heritage in the development of curriculum, is of necessity limited, but not without possibility, as will be seen in chapter 7.

Cultural relativism: A topic of lively debate in the education for citizenship literature is whether educators should, when teaching about cultural heritage, discriminate between the organic aspects of culture and those which no longer serve the common good (see Osler, Rathenow and Starkey, 1995). Cultural relativists contend that in subscribing to an ethic of pluralism one cannot make any such distinction, as this would involve the imposition of one set of cultural standards over another (see Harris, 1982). Critics of this view challenge its inherent complaisance. A quotation of Elaine Unterhalter is apposite: 'In "mutual respect"... divisions may become entrenched rather than contested' (1996, p.5). Such an argument begs the question: Should not discriminatory aspects be relegated in favour of the adoption of universal human rights? Elizabeth Jenin comments in this vein: 'It is completely unacceptable that men exploit or subjugate women on the pretext of cultural diversity. Human rights must take precedence over pluralism' (1995, p.14). I wish to suggest that in the context of globalization, such a question can be defended. In Sections II and III of this chapter it was observed that change is a feature of the emerging global society and that dual processes of integration and disintegration are occurring throughout the planet. Would it not then be reasonable to suggest that cultures are a part of these processes and that certain aspects of cultures should be abandoned? Educators are faced with a precarious operation: as Clark observes, care must be taken not to 'throw out the "baby" of cultural meaning and bondedness with the "bath water" of maladaptive institutions' (1989, pp.474-75). The need for educators to be appropriately trained is all too apparent (see Halloway, 1989; Graves, 1989).

How might the need for the preservation of cultural heritage be addressed? A number of approaches are available to educators including mother tongue programmes, the study of history, the promotion of the arts and interactive media, notably, CD Rom and the Internet. Values education (discussed below) is the approach to be investigated in this thesis. The rationales for focusing on values education vis-à-vis other approaches are outlined in chapter 7.

2.4.6.2. The relationship between culturally diverse individuals and groups in an emerging global society

In Section II of this chapter it was suggested that the harmonious interplay between diversification and integration is pivotal in resolving the world *problematique* (Laszlo, 1992). In the same vein, Henry Widdowson (1989) asserts that the challenge to educators is at once to affirm cultural diversity and advance world unity. Responses to this challenge have been various, but education in international understanding has been at their core.

UNESCO has recognized this challenge since its inception. As early as 1953, UNESCO launched 'The UNESCO Associated Schools Project' – an expanding international network of schools designed to strengthen the role of education in promoting international understanding and peace through regional co-operation.²⁶ In the second half of the 20th Century, education in international understanding has assumed great urgency: it has become increasingly apparent that world problems cannot be dealt with in isolation - they demand unprecedented levels of global co-operation and action for their effective resolution (see King and Schneider, 1992; Ploman, 1994). The International Commission on Education for the Twenty-first Century states:

One of education's essential tasks is to help to transform de facto interdependence into a solidarity freely entered into. To that end, it must enable people to understand themselves and to understand others through better understanding of the world. (1996, p.49)

Increasingly educational institutions are pursuing this ideal through a variety of means. Perhaps the most tangible expression of the increased activity is the proliferation of cultural exchange programmes (see Bell, 1995). Admittedly this proliferation is due in part to attractive financial incentives to those educational institutions. This notwithstanding, the benefits to the institutions and countries involved (in terms of increased cultural awareness, improved diplomatic relations and economic status) is well established (see Parata, 1993). The increased presence of overseas students in an institution in itself constitutes a force for curricular reform: these students are anxious to ensure that their knowledge and skills will be internationally transferable (Parata, 1993).

²⁶ The UNESCO Associated Schools Project has four main themes: 'global challenges and the role of the United Nations system; human rights; knowledge of other countries, respect for different cultures and the world heritage; and the environment' (UNESCO, 1995, p.84).

Since the development of international understanding is achieved to a significant extent through attitudinal and behavioural change, values education plays a critical role. While attention will be given to values education in chapter 7, a brief discussion will be entered into here.

Values education: The declining influence of the primary sources of values, notably, religion and the family, the effects of modernization upon traditional cultures and the subsequent widespread corrosion of moral standards, has dictated a need for renewed emphasis on values education. At the level of the educational community, vis-à-vis the level of the individual, values education is concerned with 'those normative group structures which provide cohesiveness and direction for the group' (Power, 1980, p.179). The collective norms endorsed at the group level may thus be distinguished from an individual's moral values (see Smith and Schwartz, 1997).

A knowledge of moral precepts is essential: it enables individuals to acquire wisdom - that essential guide for skilful behaviour and the making of informed judgements. To quote Matthew Thompson (Teacher of World Religions at Atlantic College):

Our highest aims should be the cultivation of wisdom and the application of that wisdom to the living, practical problems that arise out of the fundamental problems of understanding the human condition... (1994, p.23)

Given the pluralistic nature of contemporary societies, values education is as contentious as it is perplexing (see Lynch, 1992). As indicated earlier in this chapter, a number of theologians have advocated the creation of a global code of ethics. Such a code could be based on the common virtues enshrined in the worlds' religious and moral systems and be adopted world-wide. In this era of moral relativism the creation of a global ethic merits exploration.

The study of religion - if safeguarded against fanaticism and superstition - can make a significant contribution to values education. Neil Postman affirms its importance: 'There are few better ways to inculcate a sense of tolerance and even affection for difference than to teach about the varieties of religious experience' (1995, p.154). Johan Galtung is similarly affirming in that he asserts that the 'softer' aspects of religion - those which unify and bind human beings - can help to arrest deculturation (1996, p.410).

2.5. CONCLUSION

It is evident that globalization is effecting changes of colossal dimensions, as can be readily observed throughout the planet. Following a prefatory discussion in section I, section II traced the contours of globalization in the economy, polity and culture. Of particular note, is the widening knowledge gap between the North and South (due in part to the asymmetrical investment in information infrastructures); the curtailment of state power; and propensity for conflict within national borders. Further, the cultural renaissance occurring throughout the world is a concrete manifestation of globalization. It was posited that a fundamental challenge facing humanity in the approach to the new millennium is to resolve the tension between supranational integration and intranational diversification. Section III outlined Shoghi Effendi's thesis that globalization represents a transitory phase in anticipation of the formation of a global society. It was suggested that an understanding of the trajectory of globalization would enable humanity to better intervene and influence its course. Two needs were identified:

- (i) to articulate a new vision of the world's future
- (ii) to question commonly held views about human nature

Section IV opened with an overview of the major influences of globalization on education. Following a discussion of forces for change within the context of curricula, attention was given to the relatively under-researched areas of international schools and curriculum in an international setting. The new 'international' conception of citizenship education was then outlined in order to provide a backdrop to the ensuing exploratory discussion on the two premises derived from Sections II and III: the first relating to the vision of the world's future and assumptions about human nature; the second relating to the paradoxical effects of globalization on cultural identification.

The literature on globalization is rapidly expanding. Two observations are apparent:

- (i) There is already a significant literature on the economic and political dimensions of globalization. Few theorists, however, have articulated the role of international

education within globalization theory. Furthermore, to speak in more general terms, the globalization of culture has received relatively little scholarly attention. There is evidently a need for more interdisciplinary dialogue.

(ii) Writers on globalization, with a few significant exceptions, do not look beyond the contours of globalization for explanations of its manifestation at this particular juncture in world history. A greater insight into the context of globalization might enrich analyses and provide fresh insights.

This chapter has outlined a theoretical defense for this thesis. I will turn now to the particulars of the research design.

CHAPTER 3: Research Problem

3.1. INTRODUCTION

This chapter opens with a restatement of the research problem. It then presents a detailed outline of the research design. Informed by the work of Robert Yin (1994), the research design traces the conceptual linkages between the research premises as set forth in chapter 2 and the central research proposition; and describes the conceptual framework. The rationales on which the case study institution - Atlantic College - was selected are then discussed. Following a description of the distinctive aspects of the research, profiles of Atlantic College and the IB are provided.

3.2. STATEMENT OF RESEARCH PROBLEM

As aforestated, this thesis examines micro-level effects of globalization in the domain of education. Specifically, it seeks a deeper understanding of the dynamics between international education and human attitudes and behaviour in the context of an international student community.

3.3. RESEARCH DESIGN

3.3.1. Conceptual Linkages Between Research Premises and Central Research Proposition

On the basis of the discussion in the literature review it is now possible to schematize the conceptual linkages between the research premises and central research proposition stated below as four subsidiary propositions (see Figures 3.1.1 and 3.1.2).

Figure 3.1.1: Conceptual linkages between first research premise and first and second subsidiary propositions

First Premise: The transition to a global society impels a search for a new vision of the world's future and a re-examination of inherited understandings about human nature.

Variable derived from first premise	Curricular/Pedagogical Intervention	Effect of Intervention	Outcome
Vision of a global society	Vision transmitted through curricula	Acts upon qualities immanent in human nature	Empowerment (Hicks and Holden, 1995)
Vision of a global society	Vision transmitted through curricula	Orientates student to global society	Membership of global society (Becker, in Stirling and Williams, 1989)

First Subsidiary Proposition:

- (i) *Curricular and pedagogical interventions which aim to transmit a vision of a global society are effective tools for the development of globally oriented, participatory student communities.*

Variable derived from first premise	Curricular/Pedagogical Intervention	Effect of Intervention	Outcome
Human nature	Service to the community	Challenges student to overcome imperfections	Responsible citizenship as member of an international community (Hahn in UWC, 1974)
Human nature	Experiential learning	Promotes social integration and development	Purposeful action (Dewey, 1955)

Second Subsidiary Proposition:

- (ii) *Curricular and pedagogical interventions which aim to promote an ethic of service are effective tools for the development of globally oriented, participatory student communities.*

Figure 3.1.2: Conceptual linkages between second research premise and third and fourth subsidiary propositions

Second Premise: A tension exists between supranational integration and intranational diversification: paradoxically the integrative forces of globalization both promote a general will to affirm and redefine cultural identity and impede the fulfilment of that will through cultural domination.

<i>Variable derived from second premise</i>	<i>Curricular/Pedagogical Intervention</i>	<i>Effect of Intervention</i>	<i>Outcome</i>
Cultural identity	Values education	Preserves cultural heritage and mitigates the effects of cultural domination (Galtung, 1996)	Mature sense of identity and self-worth (WCEFA, 1990)

Third Subsidiary Proposition

- (iii) *Curricular and pedagogical interventions which aim to preserve cultural heritage are effective tools for the development of globally oriented, participatory student communities.*

<i>Variable derived from second premise</i>	<i>Curricular/Pedagogical Intervention</i>	<i>Effect of Intervention</i>	<i>Outcome</i>
Cultural identity	Values education	Promotes international understanding and mitigates the effects of cultural domination (UNESCO, 1995)	International solidarity (ICETC, 1996)

Fourth Subsidiary Proposition

- (iv) *Curricular and pedagogical interventions which aim to promote international understanding are effective tools for the development of globally oriented, participatory student communities.*

By tracing the conceptual linkages from the research premises and the subsidiary propositions, Figures 3.1.1 and 3.1.2 seek to show the theoretical rationales on which this research is based. Each figure represents a distillation of principal arguments presented in chapter 2. To recapitulate:

First subsidiary proposition:

- (i) *Curricular and pedagogical interventions which aim to transmit a vision of a global society are effective tools for the development of globally oriented, participatory student communities.*

Arguments invoked: David Hicks and Cathie Holden assert that curricula which transmit a vision of a global society can effectuate student empowerment because that ‘vision... harnesses deep aspirations’ (1995, p.138; cf. p.47). James Becker has suggested that a vision of global society can help students orient themselves to global society and develop a conception of membership within that society (in Stirling and Williams, 1989; cf. p.57).

Second subsidiary proposition:

- (ii) *Curricular and pedagogical interventions which aim to promote an ethic of service are effective tools for the development of globally oriented, participatory student communities.*

Arguments invoked: Kurt Hahn maintained that through acts of service students could overcome imperfections and that this would engender responsible citizenship in the international community (Hahn in UWC, 1974; cf. p.49). John Dewey postulated that through the interplay of impulses, observations, knowledge and judgement, learning experiences which promote social integration and development can lead to purposeful action (1955; cf. p.50).

Third subsidiary proposition:

- (iii) *Curricular and pedagogical interventions which aim to preserve cultural heritage are effective tools for the development of globally oriented, participatory student communities.*

Arguments invoked: Article 1 of the World Declaration on Education for All affirms that a mature sense of identity and self-worth is fostered through an education in values (WCEFA, 1990; cf. p.53). Johan Galtung affirms the importance of religion - a primary source of values: he asserts that deculturation can be allayed through an affirmation of the 'softer' aspects of religion - those which unify and bind human beings (1996, p.410; cf. p.57).

Fourth subsidiary proposition:

- (iv) *Curricular and pedagogical interventions which aim to promote international understanding are effective tools for the development of globally oriented, participatory student communities.*

Arguments invoked: UNESCO asserts that citizenship education promotes international understanding (1995; cf. p.44). The International Commission on Education for the Twenty-first Century suggests that an education which nurtures a 'better understanding of the world' will foster international solidarity (1996, p.49; cf. p.56).

The primary purpose of the 'outcomes' identified in Figures 3.1.1 and 3.1.2, viz. empowerment, membership of global society and so forth is to lay the foundations of the propositions. It is not intended that they closely frame the outcomes identified during the field research. The latter, while comprehending the former, are more wide-ranging.

3.3.2. Central Research Proposition

The four subsidiary propositions together form the *Central Research Proposition*:

Curricular and pedagogical interventions which aim to:

- (i) *transmit a vision of a global society;*
- (ii) *promote an ethic of service;*
- (iii) *preserve cultural heritage; and*
- (iv) *promote international understanding*

are effective tools for the development of globally oriented, participatory student communities.

For the purposes of conceptual handling in the forthcoming results chapters, the central research proposition will be collapsed into the above four subsidiary propositions. The

validity of the central research proposition will be tested in the context of a single student community - Atlantic College. The implications for student communities (in the plural) will be explored in the concluding chapter.

3.3.3. Conceptual Framework

The validity of the central research proposition will, as aforesated, be tested through the agency of a case study of Atlantic College. A comprehensive understanding of the case study institution is thus, required. In pursuit of this aim a conceptual framework (see Figure 3.2) has been developed in accordance with the framework for evaluating student communities outlined by Rudolf Moos (1979), developed by Lisa Kuhmerker et al., (1980) and the framework for case study research outlined by Robert Yin (1994). The four main research areas, viz. physical setting, human aggregate, organizational factors and social climate are those identified by Moos (1979).

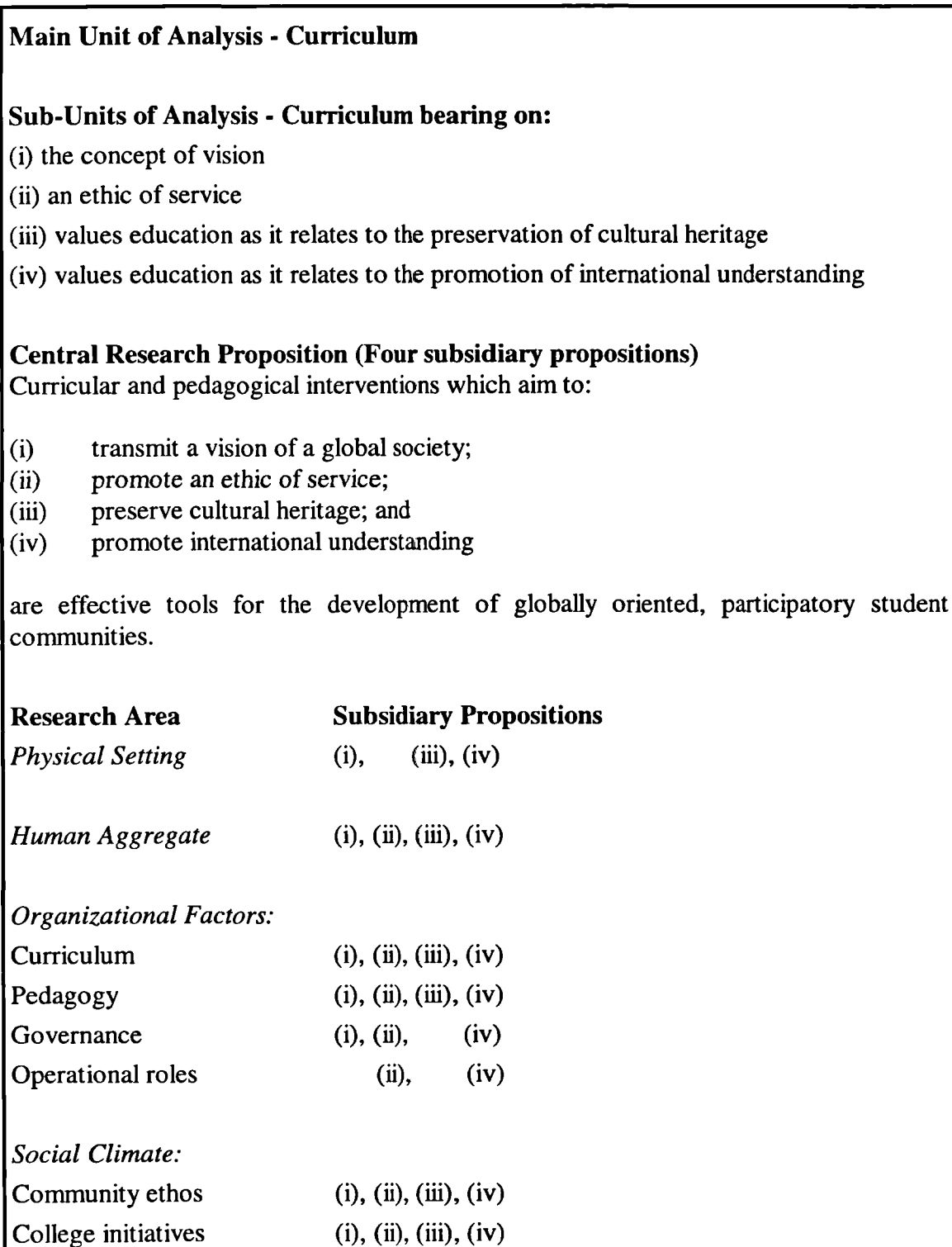
The figure shows the units of analysis, the pre-specified research areas and related subsidiary propositions. As an 'embedded case study' – one which has multiple units of analysis (Yin, 1994, p.41) – there is a main unit of analysis (curriculum) and four sub-units of analysis, following the subsidiary propositions. As aforesated in chapter 1, the definition of curriculum adopted in this thesis, is that provided by Etta Hollins. It is helpful to restate it here:

...all of the learning, routines, and interactions that occur among all participants as a function of schooling, whether planned or not, which inform and shape responses to the environment within and outside of school. (1996, p.1)

By embracing 'all of the learning, routines, and interactions that occur among all participants' this definition is inclusive of pedagogical influences. Its broad parameters extending beyond academic content is consistent with the concept of curriculum as it is understood at Atlantic College. The former Director of Studies, Roger Fletcher, remarked:

Curriculum is often defined in strictly academic terms but I don't see it that way because we timetable our service and activity programme just as tightly as we

Figure 3.2: Conceptual framework



do our academic. It is compulsory and we spend a lot of time doing it.
(Interview, 24 February 1997)

The research areas are the four domains of analysis identified by Moos for evaluating the effect of environmental variables on student behaviour and attitudes. One area requires definition: 'social climate' is a broad domain which Moos described as 'both a fourth domain of environmental variables and the major mediator of the influences of the other three' (1979, p.10). By pre-specifying research areas, the framework serves as a 'funnel' to filter out data which do not bear on the research propositions. The design of data collection instruments, (viz. interview, observation and questionnaire) reflects the research areas so identified.

3.3.4. Selection of Atlantic College

At the first stages of the thesis conceptualization, consideration was given to multiple-case studies. However, following a preliminary visit to Atlantic College on 24 October 1996, a single-case study was favoured on the basis that Atlantic College alone, satisfied six criteria derived from the central research proposition. A brief explanation is offered here; the results chapters will elaborate in more detail.

(i) Transmission of a vision of a global society

A vision of a global society is enshrined in the ideals of Atlantic College and its parent organization the UWC.

(ii) A service oriented curriculum

Atlantic College offers an extensive service programme, which engages students in a wide range of humanitarian and environmental activities of service to the local community.

(iii) The preservation of cultural heritage

Atlantic College places significant emphasis on nurturing students' cultural identities through diverse initiatives (discussed below). Intercultural learning is at the heart of college activities. It finds its most vivid expression in the residential aspects of college life.

(iv) A commitment to international understanding

As earlier indicated, Atlantic College was established to further the ideal of international understanding. This ideal is a defining feature of the College and is reflected in numerous College initiatives and in its adoption of the IB Diploma courses.

(v) An international student community

In 1997 Atlantic College enrolled 370 students from 72 countries world-wide. As will become clear in the forthcoming chapters, a community spirit pervades College life.

(vi) An emphasis on the affective dimension of learning

Since its inception Atlantic College has been 'concerned first and foremost with human attitudes' (Sutcliffe, 1983, p.89).

Consideration was also given to the following:

- Methodological approach: The institution was seen to be amenable to the proposed methodological approach. At the outset I was given broad access to the student community and invited to stay on the premises, thus allowing me to observe first-hand the interaction of variables within the research site. Permission for interviews, questionnaires and classroom observations was granted at a meeting with the Principal on 24 October 1996.
- History of Atlantic College: Established in 1962, the College is a pioneer in the field of international education with a solid base of experience. As such it was deemed sufficiently robust to be subjected to the rigors of academic scrutiny.
- Existing research literature: Curiously, despite its distinctive characteristics the College has been quite neglected by researchers. In the main, literature comprises internal publications and press material. Notable exceptions are enumerated below:

Reports

Report on Atlantic College: *A Review of the Prince of Wales Scholarship Scheme at the United World College of the Atlantic* (1994) by Sir William Taylor CBE. This report, which was undertaken for the then British Overseas Development

Administration²⁷ yielded findings on various aspects of College life; those of especial relevance to this thesis are reported in forthcoming chapters.

Reports on the UWC movement: There are two reports which relate to the UWC movement. The first, by Anthony Richards, entitled *Report on the Service Component of the United World Colleges*, appeared in 1992. The stated purpose of Richards' report was 'of observing and reviewing the extent of the development of a service ethic through the various service related activities of the colleges' (Richards, 1992, Introduction). The second, more encompassing and comprehensive report by Jacqueline Branson, entitled *An Evaluation of United World Colleges* (1997) was described in chapter 2.

Academic theses: A small number of academic theses exist but they give only limited attention to Atlantic College insofar as they are either comparative studies or discuss the UWC movement as a whole.²⁸ One comparative study of some relevance to this research is a Masters thesis by Anya Henry (1996) entitled *A Service to Internationalism? The IB and its CAS Requirement*. (CAS stands for Creativity, Action, Service - discussed below). Henry's thesis is a comparative study of three institutions offering the IB: St Clare's International College, Oxford; Lincoln Park High School, Chicago; and Atlantic College. It examines the concept of internationalism in CAS and student perceptions of internationalism and CAS.

Journal articles: A few journal articles have been written, some of which are referenced elsewhere in this thesis.

- **Feasibility:** The proximity of the College to London allowed for good accessibility. Furthermore, the College community was of a manageable size thereby enabling an in-depth enquiry.

²⁷ The Overseas Development Administration has been renamed the Department For International Development.

²⁸ See for example, Samaranayake, P.J. (1991). *The United World Colleges: Bridges Across Oceans*. Unpublished Ed.D. thesis, Columbia University. Samaranayake's thesis appraises the philosophy of the UWC and its future prospects.

3.4 DISTINCTIVE ASPECTS OF THE RESEARCH

3.4.1. Theory-Building

Theory-building in international education is a relatively new activity. Writing in 1995, Hans de Wit and Hilary Callan commented that research in the field was in its 'pre-paradigmatic phase' (p.68). The research seeks to lay foundations for new theoretical paradigms by providing fresh insights into the dynamics between international education and human attitudes and behaviour.

3.4.2. Macro-Historical Perspective

By contextualizing the research within theories of globalization and social evolution, I set out to define, in broad outline, a macro-historical perspective. The intention has been to identify a set of concepts which might usefully inform my analysis and help to interpret meaning from the data. The adoption of this perspective aims to achieve two things: illuminate our understanding of micro-level effects of globalization on human attitudes and behaviour; and offer possible signposts to guide education policy into the twenty-first century.

3.4.3. Supranational Frame of Reference

As outlined in chapters 1 and 2, international education as a discipline, has gained a secure foothold in academic writing. Research is, however in the main, located in locally- or nationally- bound contexts (and then cross-analyzed). Such research is, of course, valuable in its own right, but international education is not confined to this type of (comparative) research. As will become clear in the forthcoming discussion, a supranational frame of reference is indispensable to international education. Its adoption implies a concern with universal principles - those which transcend national boundaries and individual difference and are thus common to the entire human race. By adopting a supranational frame of reference the research seeks to contribute to our understanding

of universal principles, and their significance, most especially in the domain of the curriculum.

3.5. PROFILE OF ATLANTIC COLLEGE²⁹

This profile is organized in the four aforementioned domains, as identified by Moos (1979): physical setting, the human aggregate, organizational factors and social climate.

3.5.1. Physical Setting

The Atlantic College estate extends over an area of approximately 60 hectares overlooking the Bristol Channel, thirty kilometres from Cardiff. The estate includes farm land, terraced gardens, coastal cliffs and woodlands. St Donat's Castle and its adjoining medieval buildings accommodates the dining room, library, offices, assembly hall, staff-room, some academic departments and the recently established Atlantic College International Education Centre, in which IB courses and a range of gatherings will be held. Other academic departments, student living quarters, the medical department and College amenities including the Extramural Centre, swimming pool, and tennis and basketball courts are in close proximity. The Tythe Barn Theatre and Gallery, independently owned by the St Donat's Arts Centre, but available for College use, are also situated on campus. The students are in residence with the exception of a small number of day students from Wales. The College has eight student houses each accommodating about 45 students. Each house contains a day room, a study room, separate male and female dormitories of four students all of different nationalities, and accommodation for two academic staff who serve as 'house parents'. A Social Centre including a café, dance floor and television room, is a popular assembly point in the evenings and weekends. Information technology provision is currently being upgraded. In 1997 there was one computing laboratory on site. The library is well stocked with approximately 30,000 volumes and an extensive collection of international periodicals and newspapers.

²⁹ This section of chapter 3 derives much of its content from an interview with the Principal, Colin Jenkins (27 March 1997) and UWCA in-house publications (see bibliography).

3.5.2. Human Aggregate

As aforesaid, in 1997, Atlantic College enrolled 370 students from 72 countries world-wide of which 23.2 per cent were British and 53.5 per cent were female, reflecting the higher ratio of female to male applicants. The Atlantic College scholarship fund supports 129 students from poor countries (29 per cent of the total enrolment). Approximately four per cent are fee paying from expatriate families resident in Africa. Notwithstanding that the selection of students 'is on merit alone' (UWC, 1997b, p.3) one can surmise, in the absence of data, that the majority of students are from middle- and upper middle- class backgrounds since in many countries students attending upper secondary school are likely to come from privileged backgrounds. In terms of international experience, one can surmise that aside from the four per cent of fee-paying students, the majority of students would have similar international experience to average students.

3.5.3. Organizational Factors

Atlantic College is a registered charity with independent status. Notwithstanding its independent status, the College does not identify itself with the independent sector. The Principal, Colin Jenkins, comments:

We see ourselves as an extension of the public rather than the private system. Most colleagues come from the state system. Students are funded partly or wholly. Our instincts and our connections have not been with the private. (Interview, 27 March 1997)

The College is mainly funded through scholarships rather than through parental contributions; in 1997, 85 per cent of students were on full or partial scholarships.³⁰ The annual fee for the 1997 academic year was £11,900. As a pre-university institution for 16-19 year old students, the College is officially classified as a 'sixth form college'; not a school. However this is more of a technical detail rather than a defining characteristic, since it does not preclude College membership of school associations such as the Secondary Heads Association. Yet, it does mean that the College is not required by law to undergo formal evaluation.

³⁰ The percentage of scholarship students varies among UWCs.

The College governance structure comprises 'The General Council' (40 members; meets twice yearly), 'The Governing Board' (16 members; meets four times a year) and a Senior Management Team (the Principal, Vice-Principal, Director of Studies and Senior House Parent). The members of the Council and Board represent a wide range of interests (education, business, industry and so forth). The Principal, Vice-Principal, Bursar and one staff representative sit on the Board.

The College is non-sectarian; students are free to attend religious meetings and representatives of different faiths make regular visits to the College. A Code of Conduct sets forth 'guidelines' and 'rules' for student behaviour. It is often revised following discussion with teachers and students. The Vice-Principal and Senior House Parent are responsible for disciplinary matters. The Director of Studies is the chief academic and careers advisor.

In addition to house parents, students have a personal tutor who can also advise on academic and personal matters. Aside from this channel of support, students have access to peer counsellors - second year students who have voluntarily undertaken a course in counselling. A course in Personal and Social Education, which is led by two house mothers, responds to student need through a series of lectures and workshops (Director of Studies, Gareth Rees, personal communication, 21 January 1999). Each student house has two representatives on the Staff/Student Council which meets regularly to consult on matters as they arise. In addition, each house has an environmental representative who shares responsibility for recycling and plays a co-ordinating and planning role in environmental activities and projects. All students have the opportunity to participate in house and College meetings.

The majority of teachers have experience in the state sector and are long-serving members of the College community with many having been resident for more than ten years. At present there is a predominance of European teachers, which the Principal attributes to what is a 'major problem': a difficulty in securing work permits (Colin Jenkins, interview, 27 March 1997). The vast majority of teachers are male: full-time 84.5 per cent; part-time 60 per cent (Gareth Rees, personal communication, 21 January 1999). This is likely to have an historical antecedent: a very low turnover of staff at the College means that few vacancies arise. All full-time teachers live on campus with their families. In addition to classroom teaching, teachers participate in the service and activity programmes. To improve professional practice, teachers have the opportunity

to attend IBO conferences and workshops; it is College policy that new teachers are funded to attend. Teachers who join the College in September follow the student induction programme which involves a week-long camp and service activities. There is also unofficial mentoring of new staff within academic departments (Gareth Rees, personal communication, 18 January 1999). The student teacher ratio in the classroom is approximately 12.7:1 (calculated from classroom observation data).

The academic year has two terms: in the first year, September through December and January through May; in the second year, August through December and January through May. Reports on student performance in their academic work and other aspects of college life are dispatched to parents, National Committees and former principals at the end of each term. All students study for the IB Diploma (discussed below). The daily routine involves IB courses in the mornings and service and activity programmes in the afternoons. Activity programmes are also scheduled in the evenings. (The service programme is discussed in chapter 6.) The activity programme is jointly organized by teachers and students. The majority of the activities fall into the broad categories of the arts, history, international issues, the Internet, languages, media, politics, religion, science, sport and the United World Colleges. They are scheduled weekly, in the afternoons and evenings with several running concurrently at any one time. Students are required to attend at least two sessions per week, one of which should be internationally oriented. In addition to the formalized activities, students are free to organize impromptu meetings on matters of interest.

Students have one spare 'code' (period) each day. In the weekends the College organizes visits to the theatre and other places of interest, shopping trips and outdoor activities. A pocket money allowance with an upper limit in 1997 of £700 covers costs incurred in such activities and all other personal expenditure.

3.5.4. Social Climate

As aforesaid, Atlantic College aspires to fulfil the UWC mission. It is useful at this point to state it in full:

Through international education, shared experience and community service,
United World Colleges enable young people to become responsible citizens,

politically and environmentally aware, committed to the ideals of peace, justice, understanding and co-operation, and to the implementation of these ideals through action and personal example. (UWC, 1997a, p.1)

However the College has also defined its own aims and ideals:

- The promotion of international understanding and tolerance.
 - Respect for others regardless of sex, religion, race, culture, or social status, coupled with positive action to remove intolerance wherever it is found.
 - Active participation in a programme of service to others and the environment.
 - The demonstration of leadership and responsibility in college affairs.
 - The proper pursuit of serious academic study.
- (UWCA, 1996a, p.1)

In pursuit of these ideals, a number of College initiatives have been implemented which are intended to complement the IB, Service and Activity programmes. These include:

- Conflict Resolution - A joint programme with five UWCs which explores strategies of conflict resolution through lectures and workshops.
- 'Friday Night Lectures' - Visiting speakers address current issues and international affairs.
- Global Concerns - An interdisciplinary programme comprising lectures, workshops and other instructional media on major issues of the day. Organized by staff and students, it aims to 'inform, challenge values and attitudes and encourage action' (UWCA, 1996b, p.4). It has six themes: Population; Environment; Resources and Economic Growth; Human Rights; Peace and Conflict; Technology and Change; and Social Issues. One teaching period is allocated each week and at least one day each term.
- Link Family Scheme - enables students to befriend the Welsh community through periodic weekend visits to a family home.
- National Evenings - weekly cultural presentations.
- Project Week - a week set aside at the middle of each term when students have the opportunity to engage in projects related to an area of personal interest. Projects may be locally-based (e.g. community service) or further afield (e.g. visit to the Middle East - for those students pursuing the IB course in West Asian history).
- Religious Conference - An annual two day conference on a theme related to comparative religion.

- Visiting Fellows - Specialists in international affairs periodically visit the College to deliver lectures and lead seminars and workshops.
- Winter Arts Festival - An annual three day programme at the close of the winter term, which allows students to share something of their own cultural traditions. Sessions comprise performance, exhibitions and workshops; some of which are organized in collaboration with outside performers. Evening sessions are open to the public.

The College accords a high value to research as evidenced by the production of its own journal of scientific research entitled *Project*.³¹

This profile will be defined in greater detail in the results chapters.

3.6. THE INTERNATIONAL BACCALAUREATE: AN INTRODUCTION

The International Baccalaureate Organisation (IBO), a nonprofit educational foundation based in Geneva, offers programmes for the primary, junior secondary and senior secondary school. Like the UWC, the IBO pursues the ideals of 'international understanding and responsible citizenship' (IBO Mission Appendix II). Of immediate relevance to this thesis is the IB Diploma Programme - a two year course of study leading to a university entrance qualification. According to the IB Assessment Director, George Pook, the number of participating schools and colleges is steadily increasing: the annual rate of growth being around 12.5 per cent (interview, 27 March 1997). At the time of writing, there are approximately 770 participating schools and colleges in 95 countries. More than 100 countries have recognized the Diploma for admission to university (George Pook, personal communication, 8 December 1998).

The Diploma model incorporates six academic groups (see Table 3.1), 'Theory of Knowledge' (TOK), 'Creativity, Action and Service' (CAS) and an extended essay. Diploma candidates are required to study six subjects - three at higher level (H) and three at subsidiary level (S) (one from each group below). Since in the case of Atlantic

³¹ *Project* is published by Pergamon. ISSN 0191-5630

Table 3.1: Summary of IB courses offered at Atlantic College 1996/97

<i>Group 1: Language A - Mother Tongue</i>		<i>Group 4: Experimental Sciences</i>	
English	HS	Biology	HS
German	HS	Chemistry	HS
Spanish	HS	Design Technology	HS
Italian	S	Physics	HS
Danish	HS	Environmental Systems	S
Swedish	HS		
Norwegian	H		
French	S		
Other languages in special guided programme	S		
<i>Group 2: Language B - Second Language</i>		<i>Group 5: Mathematics</i>	
English	HS	Mathematics	H
French	HS	Mathematical Studies	S
Spanish	HS	Mathematical Methods	S
German	HS		
Japanese	S		
Arabic	S		
<i>Group 3: Individuals and Societies</i>		<i>Group 6: The Arts and Electives</i>	
History	HS	Art	HS
European		Music	HS
West Asian		Theatre Studies	S
Economics	HS	A second subject from Groups 1-4	
Geography	HS	Advanced Mathematics	S
*Peace and Conflict Studies	S		
*Political Theory	S		
*World Religions	S		
* Courses developed at Atlantic College. IB regulations permit candidates to take only one school-based course.			

Source: UWCA (1996b).

College, virtually all students on leaving the College pursue university courses³², the higher level subjects are usually determined according to planned areas of study at

³² A very small number of students enter the world of work or go to specialist colleges to study agriculture and so forth (Gareth Rees, personal communication, 18 January 1999).

university. Subsidiary level subjects extend the choice and breadth of a student's programme. Students are also required to follow a course in TOK, participate in CAS (both discussed below) and write an extended essay of approximately 4,000 words based on independent research. This latter requirement, which is allocated 40 hours, provides an opportunity for students to acquire research skills and gain a deeper understanding about an area of personal interest. At Atlantic College instruction is in English, except, obviously, in language courses. The courses which were on offer at Atlantic College in 1996/97 are shown in Table 3.1. It can be seen that all students must study, *inter alia*, their mother language, a second language and take a mathematics option. An arts subject is not, however, a requirement; students have the option of taking a subject from Groups 1-4 or advanced mathematics.

3.6.1. Theory of Knowledge

TOK aims 'to develop a coherent approach to learning' (IBO, 1996c, p.2) by providing an opportunity for students to reflect upon the inter-relations between knowledge acquired across the IB programme. It is intended to develop students' skills in critical analysis and help them to make informed judgements. Each participating school/college designs its own course within parameters determined by the IBO. The areas of enquiry at Atlantic College in 1996/97 were as follows (UWCA, 1996b):

- The symbolism and structure of language
- The nature of perception and reality
- The nature and validity of mathematics and logic
- Scientific activity and method and the formation of scientific concepts
- The Human Sciences
- Historical knowledge
- The nature and basis of moral, ethical and political judgements
- The nature and basis of aesthetic judgements
- Religious knowledge, belief and faith
- The nature of knowledge and theories of knowledge

TOK is allocated a minimum of 100 teaching hours over the two year period.

3.6.2. Creativity, Action and Service

The CAS programme provides an experiential dimension to the Diploma: it enables students to pursue aesthetic, outdoor and service oriented activities. The programme aims are defined as follows:

- To provide a challenge to each student in the three areas – Creativity, Action, Service
- To provide opportunities for service

(Note: for IB students service may extend beyond the local community to include the environment or the international community. Service to the school community could also be appropriate.)

- To complement the academic disciplines of the curriculum and to provide balance to the demands of scholarship placed upon the IB student
- To challenge and extend the individual by developing a spirit of discovery, self-reliance and responsibility
- To encourage the development of the student's individual skills and interests.

(IBO, 1996a, pp.4-5).

The IB regulations require students to participate in CAS for three to four hours a week. Atlantic College allocates four to six hours a week with a basic requirement of four hours.

3.6.3. Assessment

A range of external and internal assessment methods are employed to take account of the different backgrounds of evaluation among the international enrolment. While written essay and multiple choice examinations (externally moderated) are the largest determinant of the final grade, school-based assessment is also used. The continuous evaluation of course work, coupled with oral assessment enables teachers to diagnose students' strengths and weaknesses (diagnostic assessment) and determine students' learning goals (formative assessment). The complementary approach to assessment effects a working 'partnership' between external examiners and teachers (IBO, 1996c, p.6).

IB grades are on a scale from one to seven, with seven being the highest grade and four being a pass. To gain the Diploma, a minimum aggregate score of 24 points is required. In addition, students must fulfil the requirements of the extended essay, TOK and CAS. Students who do not meet the requirements set, are awarded certificates for examinations completed. In 1997, 96 per cent of students at Atlantic College were awarded the Diploma compared with approximately 80 per cent for the total enrolment world-wide. The average aggregate score at Atlantic College was 35 (UWCA, 1998; IBO, 1998).

According to the former IB Curriculum Development Specialist, Helen Evans, the Diploma model is under review to take account of recent developments, for example, information technology and the need to be sensitive to international and local contexts (interview, 27 March 1997).³³ The extent to which the model is influenced by such developments remains to be seen.

The results chapters provide further descriptive comment on the IB and point to some of its merits and demerits.

³³ The interview comments made by Helen Evans could not be validated because she has since left the IBO.

CHAPTER 4: Research Method

4.1. INTRODUCTION

As this thesis has pursued an exploratory enquiry into the processes and content of education at Atlantic College, an exploratory methodological approach was adopted: Malcolm Parlett's 'illuminative evaluation'. This chapter presents an overview of illuminative evaluation. The five data collection instruments are then described, followed by a summary of the data collection and a discussion of 'validity' and 'reliability' and the limitations of the study. In the final section a discussion on data analysis illustrates the systematic approach adopted.

4.2. METHODOLOGICAL APPROACH

4.2.1. Introductory Remarks

Interest in epistemological questions concerning the merits and demerits of quantitative and qualitative research has generated an extensive literature but there is still no clear consensus on the case. For myself, there need not be a strict dichotomy between the two; each can serve a useful purpose but each has qualifiers. On the one hand, quantitative research yields incomplete knowledge inasmuch as statistical data blur the complexities of human behaviour; qualitative research on the other hand, while it can help to lay bare such complexities, is more likely to be subject to resource constraints which impose a restriction on the size of the sample. This research was subject to resource constraints but careful consideration was given to securing a representative sample, as outlined below.

4.2.2. Illuminative Evaluation

As stated earlier, the methodological approach adopted in this thesis is a qualitative research strategy: 'illuminative evaluation'. Rooted in the anthropological research paradigm illuminative evaluation is concerned with description and interpretation of a research site or innovation. It enables the researcher to consider the 'shadings of value and clashes of ideologies' from the multiple perspectives of disparate actors (Bornholdt, 1977, Introduction). It recognizes the limitations of scientific inquiry in the realm of societal relationships in so far as specification and quantification are problematic and the results from data collected through statistical techniques is deficient in information on values. As such it represents a departure from the traditional positivist approaches to educational research which emphasize measurement and prediction.

An important feature of illuminative evaluation is study of the 'learning milieu' - the 'social-psychological and material environment in which students and teachers work together' (Parlett and Hamilton, 1977, p.14). It is argued that the complex interaction of associated variables (cultural, social, institutional and psychological) intimately affect teaching and learning and therefore account must be taken of them. The approach is thus concerned with the whole learning environment - the 'hidden' as well as the formal curriculum.

The researcher is enjoined to familiarize him/herself with the given research situation in order to gain an in-depth understanding of the variables involved. The researcher's primary task is

...to unravel it; isolate its significant features; delineate cycles of cause and effect; and comprehend relationships between beliefs and practices, and between organizational patterns and the responses of individuals.
(Parlett and Hamilton, 1977, p.17)

Illuminative evaluation is characterized by adaptability: data collection instruments are designed according to the particularities of the research situation. Participant observation and interviews are commonly employed and may be supported by questionnaires and documentation. It is a tripartite research strategy involving observation, inquiry and explanation. The intention is to engage in 'progressive focusing' (Parlett and Hamilton, 1977, p.18) whereby emergent themes and common findings are identified through a systematic process of analysis and ordering of the data.

The interactive relationship between the researcher and the field of enquiry is readily acknowledged. Parlett and Hamilton write:

Illuminative evaluators recognize this [the influence of the researcher] and attempt to be unobtrusive without being secretive; to be supportive without being collusive; and to be non-doctrinaire without appearing unsympathetic. (1977, p.22)

Thoughtful speculation in the interpretation of the data is affirmed.

Ideally, the research will yield detailed information on the field of enquiry. The principal objective is to 'sharpen discussion, disentangle complexities, isolate the significant from the trivial, and to raise the level of sophistication of debate' (Parlett and Hamilton, 1977, p.24).

The adoption of illuminative evaluation as a methodological approach for this research is based on the following rationale:

- (i) The approach is based in an epistemological framework which accommodates the needs of this research inasmuch as it allows the researcher to survey a spectrum of perspectives and accords a dynamic relationship between the researcher and the field of enquiry.
- (ii) The approach yields data rich in detail and allows for thorough contextualization of the student community and the variables which impinge on it.

A departure from the research strategy will, however, be made at the stage of data analysis. Contrary to illuminative evaluation which neglects the use of theory (Parsons, 1976), theory will be employed to assist in the interpretation of the data.

4.3. DATA COLLECTION INSTRUMENTS

4.3.1. Semi-Structured Interview

This method yields rich descriptive data which enables the researcher to build up a profile of the institution under enquiry. Interviewees were selected by 'theoretical sampling' (Glaser and Strauss, 1967, p.45) that is, those individuals who have an informed perspective or whose position renders their perspective noteworthy. The interviews were semi-structured to allow the researcher to elicit responses on key issues. Interviews were recorded on tape or by detailed notes. Pilot interview schedules were circulated to the Principal of Atlantic College and the then UWC Executive Director and were revised on the basis of their comments. The selection of questions varied according to the expertise and experience of the respective interviewees. The questions were treated as starting points for discussion. Copies of the interview schedules are annexed at Appendix III.

4.3.2. Semi-Structured Observation

This method allows the researcher to construct a continuous record of events and interactions between actors in the institution. It is particularly useful in cross-cultural contexts because it allows the researcher to give close attention to associated variables. Observations were semi-structured to allow focused observation of predefined areas of research. Primary observation sites were the classroom, assembly hall, meeting rooms and social spaces. In my role as researcher I adopted the position of 'peripheral observer'. Observations were systematically recorded in accordance with the approach outlined by Lofland and Lofland (1984): recording sheets were divided into three sections - running descriptions; interpretive ideas; and personal impressions. The observation schedule is annexed at Appendix IV.

4.3.3. Questionnaires

As a 'measurement tool' (Oppenheim, 1992, p.10), the questionnaire can be usefully adopted to complement the interview and observation. The questionnaire was however used only as a secondary source of data collection: the personalized and flexible nature of the interview generated more comprehensive responses. The purpose of the questionnaire was to help to establish the generalizability of the findings. It was developed following the second visit to the College (20 to 26 February 1997). This staged approach to data instrument formulation allowed consideration to be given to emergent themes in data collected through initial observation and interviews, thereby providing direction for the development of questions. A pilot questionnaire was circulated to the Principal and was revised on the basis of his comments. A copy of the questionnaire is annexed at Appendix V.

4.3.4. Documentation

An analysis of documentary sources (detailed below) brings further evidence to bear on the process of enquiry.

4.3.5. Field Notes

A research diary was kept to serve as an aide-mémoire.

4.4. SUMMARY OF DATA COLLECTED

4.4.1. Interviews

Interviews³⁴ were of approximately 45 minutes to one-hour duration, with some extending much longer. At the beginning of each interview, it was explained that

³⁴ This discussion refers to only formal interviews.

standard ethical procedures for interviews would be observed. Interviewees were advised of the following:

- Answers to questions are optional
- Recording of interviews is at interviewee's discretion
- Confidentiality would be respected (a small number of interviewees indicated that their comments could be personally identified)
- The data is intended for use in a doctoral thesis
- Feedback at the completion of the research would be to the Principal
- A transcript of the interview would be available for checking

Details of the sample appear in Table 4.1 below.

Table 4.1: Total number of interviews

Type of Interview	Number
Formal individual	37
Formal focus group	1 (7 alumni)
Informal student	60 (approximately)
Informal teacher/ancillary staff	30 (approximately)

Name of interviewee, nature of his or her involvement, date and place of interview are given below:

Formal Interviews (The relevant appendices for the interview schedules are noted.)

- Atlantic College Governing Board (Appendix IIIa)

Lady Jane Prior, Chairperson. (Also Deputy Chairperson UWC International Board),
24 April 1997, London

Mr Colin Jenkins, Principal, 27 March 1997, Atlantic College

- United World Colleges International Board (Appendices III d and III e)³⁵

Mrs Elaine Hesse Steel, UWC Director General, 15 April 1998, London

Mr David Sutcliffe, formerly UWC Executive Director. (Currently Headmaster, UWC of the Adriatic), 28 April 1997, London

Ms Sian Rees, Board member. (Also UWC Alumni Network Director. Formerly a student and teacher of Waterford Kamhlaba UWC of Southern Africa), 12 June 1997, London

- Atlantic College Management (Appendix III b)

Mr Deon Glover³⁶, formerly Vice-Principal and Head of Services, 26 February 1997, Atlantic College

Mr Roger Fletcher³⁷, formerly Director of Studies, 24 February 1997, Atlantic College

- Mr Michael Schweitzer (Appendix III i)

Private Secretary to Kurt Hahn 1956 to 1962 and Bursar at Atlantic College 1966 to 1996, 30 June 1997, Atlantic College

- Teachers (Appendix III b)

February 20 to 26, March 22 to 27, and April 16 to 18 1997, Atlantic College

Teachers were selected on the basis of their discipline in order to achieve as wide a representation as possible across the academic departments. Sixteen teachers were interviewed, representing every department with the exception of Art and Design. The Art and Design teacher was unavailable for a formal interview. However an informal interview took place at the Atlantic College Annual Art Exhibition on 17 April 1997.

³⁵ Restructuring of the UWC International Organization took place following the second Board member interview. Hence the different questions which appear in Appendices III d and III e 1.i-v.

³⁶ Deon Glover retired in 1998. His successor is Dr John Lawrenson.

³⁷ Roger Fletcher left Atlantic College in 1998. His successor is Gareth Rees.

- Students (Appendix IIIc)

February 20 to 26, March 22 to 27, and April 16 to 18 1997, Atlantic College

Ten second year students were formally interviewed. Second year students were selected because they had longer experience of College life than their peers. Students were randomly selected in a stratified sample of second year students. In the 1996/97 academic year the second year student population comprised 179 students (100 female; 79 male). The sample was divided into geographical regions by continent. Fifteen students were then randomly selected, in liaison with the Principal, who discarded a few names because the student concerned was 'too tender' or 'under a time constraint due to academic pressure'. Of the fifteen students selected, ten students consented (seven females and three males). As the interviews were conducted in private the depth of insight generated by each student was considerable.

- Alumni

Ms Suki Moore, Network Co-ordinator for Atlantic College Alumni, 6 May 1997, London (Appendix IIIf)

Focus group interview, 26 June 1997, London (Appendix IIIg)

The focus group comprised six alumni from Atlantic College and one alumni from Waterford Kamhlaba UWC of Southern Africa. The interviewees (three females and four males) had been in residence for two years between the late 1980s and early 1990s.

- International Baccalaureate Organization (IBO) (Appendix IIIh)³⁸

Mr George Pook, Assessment Director, 27 March 1997, Cardiff

Ms Helen Evans, formerly Curriculum Development Specialist, 27 March 1997, Cardiff

4.4.1.1. Informal interviews

February 20 to 26, March 22 to 27, April 16 to 18, 1997, and January 16-22, 1999

Approximately 60 first and second year students and 30 teachers and ancillary staff were informally interviewed during meal times, tea breaks and at service and community activities. These interviews, while not private, provided frank responses which were not pre-meditated. They were often conducted in small groups which allowed immediate exposure to different perspectives bearing on a single issue.

³⁸ The interviews at the IBO followed a less structured format. Discussion focused on four themes as outlined in Appendix IIIh.

4.4.2. Observation

February 20 to 26, March 22 to 27, and April 16 to 18, 1997

In the first instance, classes were selected by the Secretary to the Principal who kindly sought permission for me on an individual basis. However, I soon gained familiarity and was able to select classes and obtain permission myself. Selection was made using a stratified sample: classes were divided into strata across the range of disciplines. Classes were then randomly selected in each stratum. During the latter visits I concentrated on the social sciences as these were more overtly international in their orientation. A total of 23 classes were attended. In addition 15 service activities, assemblies, meetings and social events were attended - eight by invitation and seven by random selection.

4.4.3. Questionnaires

March 22 to 27, 1997 (first batch) and April 16 to 18, 1997 (second batch)

One first year and one second year student were randomly selected from each country represented at the College. Students received a covering letter advising the following:

- Participation is voluntary
- Answers to questions are optional
- The data is intended for use in a doctoral thesis
- Feedback at the completion of the research will be to the Principal
- Instructions for returning the questionnaire

Respondents remained anonymous. Details of the sample appear in Table 4.2.

Table 4.2: The questionnaire sample

Respondents	No. in sample³⁹	No. of respondents	Response rate (%)
1st year students	59	16	27.1
2nd year students	45	12	26.6

The poor response rate to the questionnaire may be traced to two probable factors. First, I left the College shortly after distributing the first batch. I surmise that, despite the explicit instruction to place the questionnaire in a deposit box, some students realizing that I was no longer resident, decided not to complete their questionnaires. Secondly, second year students had mock exams for the International Baccalaureate Diploma and were under considerable pressure. Nevertheless, those questionnaires which were completed contained comprehensive responses and consequently, have provided a valuable source of data.

4.4.4. Documentary Evidence

A range of texts (the term used to refer to all types of documents) from Atlantic College, the UWC, the IBO and other sources were analyzed. These comprise policy documents, curricular material (including course prescriptions), journal articles, academic texts (including theses), research papers, public relations material, archives, press coverage, student achievement information and public documents (including mission statements and annual reports).

4.4.5. Field Notes

October 24, 1996, February 20 to 26, March 22 to 27, April 16 to 18, 1997

A research diary provided a daily summary of events and transactions aside from the formal interviews and observation.

³⁹ To ensure a balanced sample, the ten countries represented by students who participated in interviews, all of whom were in their second year, were removed from the sample. Hence the smaller number of second year students.

4.4.6. Final Field Visit

January 16 to 22, 1999

The final field visit provided the opportunity to meet with the Principal and Director of Studies to elucidate several points made in interviews; talk with teachers and students; familiarize myself with developments and policy changes since my previous visits; and obtain further documentation.

4.5. STATEMENT ON VALIDITY

Validity is concerned with the appropriateness of a measurement instrument: Does it measure what it purports to measure? With what degree of certainty can conclusions be drawn? (Henerson et al., 1978, pp.133-5). Parlett outlines four methods for improving validity as follows (1980, p.244):

(i) Triangulation

Triangulation involves the use of multiple research instruments to provide an internal check on the research operation and ensure a solid research base from which to derive conclusions. As outlined above, interviews, observation, questionnaires and a documentary analysis were employed.

(ii) The noting of negative incidences

As with positive incidences, negative incidences were recorded at the time of their occurrence or shortly thereafter. Events were reported frankly and dispassionately.

(iii) The use of alternative perspectives

A deliberate effort was made to solicit a range of perspectives. For instance, in the case of interviewees, consideration was given to role (teachers, student and so forth); nationality; and teaching discipline (as detailed above). Documents by independent researchers were consulted (see pp.68-9).

(iv) *Distributing drafts*

As noted above, pilot questionnaires and interview schedules were circulated for comment. Informal input was also sought from staff and students. The collective comments received, provided a safeguard against unforeseen bias and led to a refinement of questions.

To ensure respondent validation, interviewees were invited to check the accuracy of their interview transcripts. Repeated visits to the College allowed further investigation of issues, so requiring it.

4.6. STATEMENT ON RELIABILITY

Reliability refers to the consistency in an instrument's results (Henerson et al., 1978, p.133). It is thus concerned with the replication both of results and the methods used to obtain those results.

In cross-cultural contexts, reliability can become problematic because 'meaning' is subject to multiple interpretations. This is especially so in contexts where the informants do not share their mother tongue, as in the case of Atlantic College: more than 50 per cent of students in 1997 did not have English as their mother tongue (Director of Studies, Gareth Rees, personal communication, 18 January 1999). Precautionary steps were therefore taken at every stage of data collection. First, consideration was given to the transparency of questions. Ambiguous terms and colloquialisms were avoided. Second, interviewees were given ample opportunity to comment on the inter-relationships between experiences in their country of origin and at Atlantic College. Third, the questionnaire employed only open answer questions, thus avoiding possible problems of interpretation with scales and pre-coded responses.

Explicit assurances of anonymity and confidentiality helped to reduce inhibitions and thus encourage frank, candid responses.

To ensure consistency, observations were repeated over varying conditions of place and time (February, March and April, 1997). Furthermore, as outlined above, a standardized method of recording observations was adopted.

4.7. LIMITATIONS OF THE STUDY

The research findings are qualified in respect to the following:

- The sample is relatively small due to resource constraints. (This notwithstanding, as noted earlier, careful consideration was given to securing a representative sample.)
- The rigorous nature of the student selection process ensures a student body characterized by distinctive qualities (see Appendix VI). The predispositions of students will thus influence outcomes.
- Influences attributable to the background of students (parents, type of schooling, and so forth) have not been considered.
- Variables studied such as ‘global orientation’ are not readily susceptible to empirical proof; a test to evaluate indicators would be questionable. The perceptions of those involved in the learning experience, in particular, students and teachers, were thus relied upon.
- It has not been possible to undertake a longitudinal study.

These qualifiers therefore render generalizations tentative. The results reported are not definitive; they seek to indicate overall trends and offer signposts for further research.

4.8. APPROACH TO DATA ANALYSIS

The data analysis employs the method of analytic induction. This method involves the stating of an 'explanatory hypothesis' and a 'provisional definition' of the subject under examination (Robinson, 1969, p.198). The hypothesis is then tested in light of the facts. If the facts do not support the hypothesis, either the hypothesis is refined to bring it closer into conformity with the facts, or the subject under examination is redefined so that deviant cases are excluded. As outlined in chapter 3, a proposition was formulated (rather than a hypothesis) but the method is essentially the same.

To date, major studies of educational institutions offering international programmes have been descriptive and exploratory in nature. Consequently few tested theories have yet emerged. There is thus no well established taxonomy for the analysis of data. My task then, was to adopt a systematic, yet flexible, approach to data analysis. To this end, the aforementioned approach known as 'progressive focusing' was employed. Accordingly, the analysis has involved a series of standardized steps to facilitate a conceptual breakdown that could proceed spontaneously, unrestricted by predefined categorization. A coding schema was developed to organize the data along the lines of enquiry presented by the proposition. Only evidence that bears on the research propositions was included.

4.8.1. Conceptual Breakdown of the Data

The approach to data analysis outlined below was inspired by T. F. Carney's 'Ladder of Analytical Abstraction' (1990, in Miles and Huberman, 1994). Data analysis has proceeded in two stages, each stage comprising a series of steps. In the first stage, the data from interviews, questionnaires, observation and documentation were analyzed individually by category. In the second stage the data sets were cross-analyzed to arrive at a synthesis. Linkages to theoretical perspectives were identified as an aid to examine relationships between variables and elucidate meaning.

4.8.2. First Stage Analysis

4.8.2.1. Interviews

1. Each transcript/set of notes was read individually.
2. A global summary of each transcript/set of notes was recorded.
3. Categories were devised in accordance with dominant themes. To compare different respondents' answers to the same question, the answers for each question were cross-analyzed. The data were ordered under files - one for each category and each research area - the latter as identified in chapter 3 (Figure 3.2), viz. Physical Setting, Human Aggregate, Organizational Factors (Curriculum, Pedagogy, Governance, Operational roles) and Social Climate (Community ethos, College initiatives). Deviant cases were noted.
4. Researcher memos were recorded. These included: implications for the research problem, speculative interpretation on what the data represents and points in need of elaboration.

4.8.2.2. Questionnaires

1. Each questionnaire was read individually.
2. To compare different respondents' answers to the same question, the answers for each question were cross-analyzed. The data were ordered under files - one for each question. Deviant cases were noted.
3. As for step 4. above.

4.8.2.3. Observation

As noted earlier in this chapter, recording sheets for each observation site (classroom, assembly hall, meeting rooms and social spaces) were divided into three sections: running descriptions; interpretive ideas; and personal impressions. Two steps were involved:

1. Each section was scrutinized for significant variables.

2. Predefined areas of research were identified.

4.8.2.4. Documentation

Curricular materials: According to Robert Stake, the researcher should when analyzing curricular materials, obtain a complete picture as possible of the situation in which the learning takes place (see Eraut, Goad and Smith, 1975; Landsheere, 1982). To this end, the documentary analysis was undertaken on the understanding that discourses are coloured by the context and social relations within which they are embedded. Put differently 'a discourse does not exist in isolation but in relation to others' (Jupp and Norris, 1993, p.47). In order to help illuminate the nature and meaning of the text, the analysis gave consideration to the author of the text and his or her aims, and the audience for which it is intended.

The steps in the first stage of analysis were as follows:

Curricular materials were grouped by discipline (according to IB prescriptions) and school-based subjects (Peace and Conflict Studies, Political Theory and World Religions).

A content analysis investigated:

- * the orientation and context (local/national/regional/international);
- * the values, knowledge and skills covered;
- * the ratio of factual and theoretical content; and
- * objectives, assessment, coherency and relevance.

Particular attention was given to those subjects whose content is prescribed by Atlantic College: Theory of Knowledge and the three aforementioned school-based subjects.

Other documentation

1. Texts were subdivided into classes and sub-classes (e.g. demographic information was sub-divided into 'staff' and 'student'). The object was to have the material coherently arranged.

2. Texts were analyzed for consistency: internal consistency for texts of the same class (e.g. mission statements) and external consistency for texts of different classes (e.g. press coverage and public relations material).
3. Categories were devised in accordance with dominant themes. Deviant cases were noted.
4. Categories were cross-examined for patterns and any irregularities.

4.8.2.5. Field notes

Field notes were employed at the second stage of analysis to help facilitate the search for a synthesis.

4.8.3. Second Stage Analysis

The steps involved in the second stage were identical for each proposition. The steps used in relation to the first proposition provide an illustrative example.

1. Those first-order categories (derived in the first stage analysis), research areas and questionnaire questions which had a bearing on the first proposition were identified.
2. The data from these categories, areas and questions were assembled in a file.
3. Observation data which had a bearing on the first proposition were identified.
4. The data were cross-analyzed for patterns and irregularities. Second-order categories were devised in accord with dominant themes as follows:

‘Definition’ (of the vision concept)

‘Vehicle’ (of transmission)

‘Impact’ (of vision on students)

5. Second-order categories were further broken down into themes, and codes were assigned accordingly. By way of example, for the second-order category ‘Definition’:
Themes - idealistic vision, vision of the current world situation, vision of the Atlantic College community and vision of human potential.
Codes - DFS student definition, DFT teacher definition, and so forth.

6. The data in each thematic area were further analyzed for patterns and irregularities. Attention was given not only to frequency, but also to the choice of words inasmuch as the use of metaphors and amplifiers helped to elucidate meaning.

From this thematic analysis the research findings were thus generated.

CHAPTER 5:

Analysis and Results: The Concept of Vision

Where there is no vision, the people will perish.

Proverbs 29:18

Let your vision be world-embracing, rather than confined to your own self.

Bahá'u'lláh, 1891 (1988, p.87)

5.1. INTRODUCTION

This chapter analyses the research data which bear on the first subsidiary research proposition aforestated in chapter 3, viz.:

Curricular and pedagogical interventions which aim to transmit a vision of a global society are effective tools for the development of globally oriented, participatory student communities.

Before presenting the analysis and results pertaining to this proposition, discussion on the College epistemology is merited; an understanding of it will help to illuminate the rationale for certain curricular and pedagogical practices.

5.2. EPISTEMOLOGY

Epistemology is concerned with the way individuals construct knowledge and interpret the world; it is therefore intimately concerned with individuals' conceptions of themselves, the world around them and the future.

This research found that the College has adopted a relativist position in that:

- (i) differing interpretations of certain scientific and social facts are respected; and
- (ii) there is a presupposition that individual students have variant but nevertheless valid perspectives as a result of differing experience and/or world-views.

What supporting evidence exists in respect to (i) and (ii) above?

- (i) Differing interpretations of certain scientific and social facts are respected:

One teacher expressed the relativity of scientific knowledge in terms of temporality: 'There is an understanding that scientific knowledge is tentative' (TI). This educational premise was illustrated in a TOK lesson about new frontiers of knowledge in modern physics. Reference was made to Sir Arthur Eddington's⁴⁰ allusion to the interconnectedness of the universe. It was then explained, using the analogy of a Russian doll, that over time, successive developments in modern physics have expanded humanity's understanding about the ultimate source of the universe (OBS 18.4.97). With regard to societal knowledge, indications of a relativist position are evident in IB curricular documentation. For instance, the aims of Group 3 - Individual and Societies (History, Economics and Geography) include:

To recognise that the subject matter of the disciplines in this group are contestable and that their study requires the toleration of uncertainty... The development in the student of the capacity to identify, to analyse critically and to evaluate theories, concepts and arguments concerning the nature and activities of the individual and society. (IBO, 1996b, p.4)

Furthermore, the IB History syllabus explicitly acknowledges the transitory and subjective nature of historical judgements and the influence of differing perspectives brought to bear on them:

Historical knowledge rests on widely accepted evidence, derived from a variety of sources, but also draws on information of a more tenuous nature... Every generation rewrites its own history in the light of new evidence and of subsequent events and processes and under the influence of its particular attitudes and prejudices. (IBO, 1996b, p.3)

⁴⁰ Sir Arthur Eddington (1882-1944), English astronomer.

There is, therefore, an expectation that students gain an awareness of different historical accounts and the cultural values which inform them.

- (ii) There is a presupposition that individual students have variant but nevertheless valid perspectives as a result of differing experience and/or world-views:

A relativist orientation is implicit in the TOK Course Outline:

Our conception of Reality (the way in which we conceive the nature of ourselves, others and the universe around us) is nothing less than our orientation (position/direction/guide) in the world. It determines how we see our place in the world and the role we have to play in it. (UWCA, 1997c, p.1)

TOK includes a module 'Ways to Wisdom', which also reflects this orientation. One of the specified aims is to 'attempt to discuss and formulate students' own visions for the future in the light of the contemporary situation of humanity' (UWCA, 1997c, p.3). Interviews provide corroboratory evidence. The following comment is representative of the student responses:

Here you learn through experience - through associations, experiments. You question a lot. The process of learning involves trying to figure out the way for yourself. (SI)

The implications of the epistemology for the central research proposition will become more apparent in a discussion on moral relativism in chapter 7.

5.3. VISION: A MULTIFACETED CONCEPT

The analysis of research data indicates that the concept of 'vision' is a multifaceted concept which contains four strands: an idealistic vision; a vision of the current world situation; a vision of the Atlantic College community; and a vision of human potential.

5.3.1. Idealistic Vision

Kurt Hahn, while himself a visionary, did not lay down a blueprint for the future. However, the idealistic vision which is enshrined in the UWC mission bears the imprint of his name: international ‘peace, justice, cooperation and understanding’ (UWC Mission, Appendix I). Student responses suggest that the idealistic vision was primarily defined by international understanding and service to humanity. Other values, however, in particular cultural values, also played a legitimate role:

Consideration of others, tolerance, respect, development of the individual, freedom of expression. (SI)

International understanding - open mindedness, community service, taking action with regard to [the] environment, politics, etc. (SQ)

A vision of a future where international understanding prevails, where people would regard greed and power as trifles, where peace, harmony and ‘oneness’ surpasses all. (SQ)

International understanding, which is learning to live with people from all over the world and learning tolerance for each other’s cultures, customs, habits and traditions. (SQ)

...a global positive conception of different nationalities living and working together. (SQ)

...all the countries will live and work together, there won’t be wars. (SQ)

It is worthy of note that the four preceding quotations indicate a belief in the inevitability of a progressive, peaceful global society, consonant with the evolutionary view of history outlined in chapter 2. The force of this belief will become apparent later in this chapter and in chapters 6 and 7.

While these quotations illuminate the idealistic vision, they are not detailed expositions. This is not surprising since it is clear that UWC do not wish to impose a model of the future on philosophical grounds: there was an open acknowledgement that different religious, cultural and political viewpoints advance differing visions of the future. As

one teacher commented 'Any vision of the future is tentative' (TI). The aforementioned TOK module 'Ways to Wisdom' reflects the attitude of open-mindedness: it involves 'An examination of [philosophic, political and religious] systems that have been proffered as Visions of Humanity' (UWCA, 1997, p.3). In response to the questions: 'Does the philosophy aim to transmit a vision of the future? If so, what sort of vision?' (Q.3.3), the Chairperson of the Atlantic College Governing Board, Lady Jane Prior, remarked 'Not overtly. It is a natural way of life. There are enlightened ideas. What emerges is from the student' (interview, 24 April 1997). A comment of UWC Executive Director, David Sutcliffe, resonates with this view:

We have avoided any kind of indoctrination approach. We have presumed that able and strongly motivated teenagers who have experienced a United World College will themselves evolve an attitude to life, a sense of international awareness. (Interview, 28 April 1997)

The above comments are supported by an analysis of curricular documentation. The analysis sought to establish whether subject areas incorporated a futures dimension. As defined in chapter 2 (Hicks and Holden, 1995), a futures dimension involves an investigation of different conceptualizations of possible futures and reflection on the values and assumptions underpinning them. The documentation comprised Atlantic College subject descriptors, course outlines, and IB prescriptions. The results are summarized in Table 5.1.

Table 5.1 indicates that a futures dimension was not a defining feature of the academic curricula. This notwithstanding, approximately half of the subject areas contained a futures component. These areas were clustered in Groups 3 and 4, 'Individuals and Societies' and 'Experimental Sciences', respectively. Interestingly, only TOK and the school-based courses, viz. Peace and Conflict Studies, Political Theory and World Religions⁴¹ gave focused attention to a futures dimension. In the case of Peace and Conflict Studies, a futuristic vision was integral to the course. The course outline states:

Progress towards peace is therefore a dynamic process, a movement first towards the absence of war and violence and then towards genuine, lasting, positive peace. (UWCA, 1997a, p.1)

⁴¹ Since the school-based courses form an important part of the discussion in the results chapters, the IB results for 1997 and 1998 for these subjects are annexed in Appendix VII.

Table 5.1: A futures dimension in subject areas

Subject area	Futures dimension
Group 1	
Language A	
Mother Tongue	absent
Group 2	
Language B	
Second Language	absent
Group 3	
Individuals and Societies	
Economics	environmental economics, long-run growth rates
Geography	population trends
European History	absent
West Asian History	absent
Political Theory	utopian thought (see below)
Peace and Conflict Studies	emergent global institutions, European integration
World Religions	'The Nature of Humanity' (see below)
Group 4	
Experimental Sciences	
Biology	absent
Chemistry	absent
Design Technology	technology - its implications for the future
Physics	astrophysics, relativity, biomedical physics
Environmental Systems	environmental hazards, sustainable development
Group 5	
Mathematics	absent
Group 6	
The Arts and Electives	
Music	absent
Art/Design	absent
Theatre Arts	absent
Theory of Knowledge	module 'Ways to Wisdom', lecture on Kurt Hahn

Students of Political Theory studied Thomas More's *Utopia*.⁴² World Religions incorporated a theme entitled 'The Nature of Humanity'. In this module students studied 'The process of spiritual liberation or salvation and the beliefs relating to the status and destiny of regenerated humanity' (UWCA, 1997d, p.3). Earlier in this chapter reference was made to the TOK module 'Ways to Wisdom'. TOK also incorporated an annual lecture on Kurt Hahn. Delivered by Michael Schweitzer, this lecture included an overview of Kurt Hahn's idealistic vision (Schweitzer, 1997).

Teachers and students were also asked: 'Does the curriculum transmit a vision of the future? If so, what sort of vision?' (TI Q.1.8; SI Q.1.4; SQ Q.5). The vast majority (88%) of students indicated that the curriculum transmits a vision of the future. However, when defining the vision 40% of students did not make any reference to the course content; they defined it mainly in terms of extracurricular activities (e.g. Global Concerns) and the impact of the student body itself. The following student and teacher responses indicate that a futures dimension was not a primary academic focus:

I believe a vision of the future is only created by the students and college, not the curriculum. (SQ)

The academic side [of the curriculum] is still quite traditional. (SI)

If it [the curriculum] does transmit a vision of the future, it does so incidentally - it is caught rather than taught. (TI)

The vision is the teacher's vision. It is not implicit in the building blocks. (TI)

The last quotation encapsulates the findings of the classroom observation data inasmuch as *in the classroom*, the chief vehicle for transmitting a futures dimension was the teacher; not the course content. A Political Theory lesson provides an illustrative example (OBS 27.3.97). Following a critical discussion of Marxist and anarchist thought, the teacher asked the students to consider the role of key concepts such as freedom and authority in the Atlantic College community and in future society. While the students upheld the value of freedom, notably freedom of expression, they affirmed the importance of the 'guidance' inherent in an authority figure or institution. This exercise challenged the students to visualize their ideal society and the principles which

⁴² Sir Thomas More (1965).

might govern it and then consider how those principles might be applied in the student community.

Outside the classroom the UWC ideals were transmitted through various means, chiefly:

- Annual Opening Lecture delivered by the Principal
- Atlantic College Code of Conduct, Guidelines and Rules: the Code contains policy on a number of areas such as health, study and so forth (UWCA, 1996a).
- Memorabilia: a fine example is a plaque in memory of Kurt Hahn which bears the inscription:

Two passions are not likely to die out in this world, love of country and love of liberty. They can be kept pure by one ideal which can tame yet not weaken them - tender love for all mankind.

Interestingly, these words were uttered, not by Hahn, but by George Trevelyan.⁴³ However, they illustrate Hahn's belief that 'love for all mankind' can coexist with 'love of country'; a belief which is affirmed at Atlantic College.

- Residential life (discussed below)
- Service and Activity Programme (discussed below)
- The UWC Awareness Group: established in 1997 to promote the UWC ideals. Its sphere of influence embraces Atlantic College, the other nine UWCs, Great Britain and other parts of the world. It comprises two sub-committees (one internal, the other external) and the *UWC Awareness* newspaper, which is its primary tool of communication (FN, College notice board, 23.3.97).

Notwithstanding the UWC position of non-indoctrination, David Sutcliffe acknowledges that 'We [UWC] need a clearer vision of the kind of world we're working for so that we can relate our aims and methods to that vision' (interview, 28 April 1997). Atlantic College has responded pragmatically to this apparent need, not by imposing its own

⁴³ George M. Trevelyan (1876-1962), British historian.

conception of the future, but by drawing attention to some of the salient features of the current world situation.

5.3.2. Vision of the Current World Situation

The former Director of Studies, Roger Fletcher, observed that Atlantic College is now adopting a 'more formal and more structured' approach to education in international understanding (interview, 24 February 1997). It is a two pronged approach: an analysis of the current world situation; and consideration and management of problems on local, national and global levels. While this approach was not made explicit until the introduction of the Global Concerns programme in 1995, it was implicit in a number of earlier initiatives which the College pioneered: IB school-based syllabi in Marine Science, Environmental Studies, Peace and Conflict Studies and World Religions were introduced with the aim of exploring 'issues of immediate concern in a global dimension' (Jenkins, 1996b, p.12).⁴⁴ The Conflict Resolution programme and Friday night lectures have been allied developments. The vast majority of students felt that these initiatives, notably the interdisciplinary Global Concerns programme, were successful attempts to bridge the gap between UWC idealism and the current world situation. The idealism imbued a sense of hope for a better future while the emphasis on the current world situation developed a global perspective and critical insight. It also made students aware of possible consequences:

Global Concerns: it considers what the problems are, then makes us think of ways to solve them. (SQ)

It makes you more aware of the world from different points and perceptions. (SQ)

A more sharp-minded approach is made and a clear understanding of the consequences make the future seem promising, highly technological and scarcely moral. (SQ)

[The vision] makes you hope, but keeping in mind all the difficulties of the future. (SQ)

⁴⁴ It is worthy of note that Marine Science and Environmental Studies were the antecedents to the IB course Environmental Systems (see Jenkins, 1998a).

They [students] recognize their own countries' shortcomings. (TI)

It should be noted that a small minority of students held differing views. These students felt that the disjuncture between UWC idealism and the contemporary situation was too great. They placed the College 'vision' on both ends of the idealist - realist spectrum, with one student stating that the vision was 'too idealistic' (SI) and another stating it was 'A bleak one - economically, socially and environmentally' (SQ). These extremes and the more moderate positions in between, were reflected in the Annual Art Exhibition, which included a medley of works which, spanning a range of issues (political, environmental and so forth) juxtaposed light/darkness, order/disorder (OBS 17.4.97).

The importance of internationalism and its concomitant - the importance of one's cultural identity - were inherent in the vision of the current world situation:

I love and appreciate my country better now. (SQ, *emphasis in the original*)

Before I came here [to Atlantic College] I didn't really have a defined opinion about what a country or nation was. And now I think that well, the obvious influence of being here is that internationalism is a very important aspect that should be an integral part of any national community. (SI)

Chapter 7 elaborates on these two aspects.

It is pertinent at this juncture to refer to an international project currently being conducted by UNESCO's International Bureau of Education (IBE) entitled 'What Education for What Citizenship?' The purpose of this project, which was launched in 1994, has been defined as follows:

... to explore - in different socio-cultural and economic contexts - to what extent the civic and political character of pre-adults is adapting towards democratic functioning, and what are the most striking factors and actors associated with the school and the surrounding environment that seem to be influencing the citizenship orientations and behaviour of students. (Albala-Bertrand, 1997, p.3, *emphasis in the original*)

The project has involved a comparative survey in 34 countries of representative samples of secondary school students and teachers. Preliminary findings relate to a range of attitudes and behaviours bearing on this research. Relevant here are the findings concerning curricula dealing with global issues:

Integration in the content of the social studies curriculum addressing issues of a global scope - such as peace, development, overpopulation, immigration, national integration, etc. - seem to be associated with cosmopolitan and solidarity orientations transcending the nation. (Albala-Bertrand, 1997, p.6, *emphasis in the original*)

The apparent association of global issues with cosmopolitanism and solidarity orientations is worthy of note: they concur with the findings of this research - as will become clear. Other relevant findings will be discussed elsewhere in this thesis.

5.3.2.1. Students: agent of change

The interview and questionnaire data found that while the nature of the vision was disputed by a few students there was little sense of complacency - on the contrary, it was empowering and engendered a will to action:

It [the College vision] makes me realize that there is a world out there and if I want to succeed in life, it's me, who is to make the effort. If I don't, failure is looking straight into my eyes. (SQ)

The future is not necessarily good, but we have the opportunity to do something with it. (SI)

Now I see I am a citizen of the world... When I look back, I was living in a little bubble. Now I have the tools to participate in society. (SI)

The only qualifying comments concerning students' active engagement relate to the pressure of the academic programme. In one student's words 'Idealism wanes when students are preoccupied with the IB' (SI). Observation data also indicate a generally high level of student engagement: students' concern about social, political and

environmental problems was particularly apparent. The groups 'Amnesty International', 'Crisis Response' and 'World Affairs' met weekly. Issues were given immediacy through personal experience. As one student remarked 'Problems have a name and a face' (SI). The Principal's description of the student body demonstrates this well:

The school has students who have been ethnically cleansed from Bosnia, terrorised in Rwanda, brought up in the strife of Northern Ireland and the Middle East, from the townships of South Africa and from the urban tensions of cities around the world. They come from political systems encompassing democracies, communist centralism, one party states and all other parts of the political spectrum. They represent countries where religious tolerance was minimal and where new freedoms are emerging. (Jenkins, 1996b, p.12)

Perhaps most telling was a meeting to discuss the Palestinian/Israeli conflict and report on a recent visit by a group of Atlantic College students to Israel and the West Bank for 'project week'. Approximately 50 students gathered in the common room to hear the group leader (Pelham Lindfield Roberts - teacher in West Asian History and Peace and Conflict Studies) and students give firsthand accounts of the conflict. A sense of urgency was discernible: these students, motivated by their perception of the situation were driven by their idealism to participate in an earnest consultation on legal and political aspects to the conflict (OBS 23.3.97). It is worthy of note that the College is planning a Peace and Conflict Resolution Programme in September 1999 to be attended by 15 Israeli youth, 15 Palestinian youth and 15 Atlantic College students (Colin Jenkins, personal communication, 19 January 1999).

Writing in 1998, the Principal expresses his endorsement of students as agents of change:

Students need to share in the concept that they are, and certainly will be building the world of the future. They need to be part of the construction and delivery of this educational experience. (Jenkins, 1998b, p.97)

5.3.3. Vision of the Atlantic College Community

The students did not only envision improved conditions in the 'external' world; a theme which arose regularly in the research was the paramount desire to implement UWC ideals in the student community. The 'community' was conceived by many students, in broad terms. While it was commonly equated with the 'residential community' (SI) the term 'residential' was, itself, broadly defined. In response to the question 'How important is the residential aspect of life at Atlantic College' (SI Q.3.1; SQ Q.15) one student commented:

Your house⁴⁵ is the material home but it is the spirit and atmosphere in the whole college in all situations which is your home. Houses, classes, service groups, I would like to all include as part of the residential aspect of life here. (SI)

The students wanted the UWC ideals of 'peace, justice, cooperation and understanding' to characterize their own community. As one student commented 'International understanding is always difficult to define, but that's what Atlantic College is about and it is the vision of the future' (SQ). The goal to create a united community was seen to be a necessary step towards realizing the more ambitious goal of a 'united world': in one student's words, the student community represented 'a good microcosm of a world as it should be' (SQ).

Interview and questionnaire data suggest that the student community was caring and close-knit. The following student responses illustrate this well:

Friends are your surrogate family. They identify with your problems.⁴⁶ (SI)

Friends are closer in six months than friends at home. (SI)

[The residential aspect] is very important. I don't think day students get the same out of Atlantic College that residential students do. So much of college life is about what happens after check-in,⁴⁷ and the peace of mind one gets from

⁴⁵ As noted in chapter 3 'house' refers to student house which accommodates students (see p.71).

⁴⁶ The student referred to the problem of homesickness.

⁴⁷ Students were required to report to their houses for 'check-in' at 10.00 p.m.

knowing that your dorm is waiting for you can't be replaced. (SQ)

A vision of a model community was intrinsic to Hahn's thinking: inspired by Plato's conception of the 'ideal state' in *The Republic*, he envisioned the school⁴⁸ as a 'micro-State' with every student contributing as a citizen to its welfare and development (Michael Schweitzer, interview, 30 June 1997). It is in the realization of this vision⁴⁹ that Hahn's belief in the importance of active citizenship is brought into focus. As Schweitzer has noted, in Hahn's judgement, 'Idealism cannot be created theoretically. Idealism must stem from positive actions' (interview, 30 June 1997). The interview and questionnaire data found that the vision of a united student community was influential in engendering collective participation and a commitment to implement the ideals, but with qualifications. To these findings, the discussion now turns.

5.3.3.1. The vision's influence

The interview and questionnaire responses indicate that for the majority of students the vision of a united community displaced more limited individual goals; and the close social interaction involved in realizing the vision especially in residential life, enhanced participation and commitment. A selection of responses provide illustrative examples:

The primary purpose is to work together, to build up a group identity. (TI)

The community is the most important part of the College. (SI)

Through communal involvement, an encounter with society is made, planting confidence and the desire to help in the individual. (SQ)

Here [at the College] our UWC ideals are put into practice... We learn from living together!! (SQ)

We learn in a different way, a personal way - tolerance, understanding and

⁴⁸ The word 'school' is used here in the generic sense.

⁴⁹ Plato's conception of the ruling philosopher kings and the submissive artisans were not inherent in Hahn's vision.

respect. Our personal space is very limited. We lose possessiveness and learn to live with lack of space and time. It is intimate and overwhelming. (SI)

The residential community teaches tolerance; how to share - accept basically; to be a better person; and less selfish. (SI)

The fundamental aim to create a model community was 'a disincentive to foolish behaviour' (TI). Further, it meant that those students who fell short of the ideal were exhorted by their teachers and peers. This would sometimes be done formally, for instance by a teacher in the classroom setting, or informally often by students. A discussion ethic which invited questioning made this possible, as the following comments illustrate:

The ideals are about the promotion of understanding... I challenge other people's ideals, or lack of them. (SI)

It [the philosophy] is difficult to put into practice. We ask: 'How could we do this better? We have discussion. (SI)

It [commitment to the philosophy] is relative to most people. There are aspects of life that I do question myself about and share these with my close friends sometimes just to talk about it, or other times to find a different opinion and then reassess. (SQ)

The research findings on the subject of role models in community building were limited, but it is evident, by its endorsement in the Atlantic College Code of Conduct, that the College encouraged the practice of leadership: 'The demonstration of leadership and responsibility in college affairs' (UWCA, 1996a, p.1) is one of its aims. Respondents' comments indicate the importance that leadership was accorded. In one student's words '...we have been told many times that we are the coming leaders of the world, which is a bit scary... We've got a lot of responsibility' (SQ). Further references to leadership appear below.

5.3.3.2. Level of student participation and commitment to implement the ideals

Teachers' interviews were insightful on this theme. In response to the question (TI Q.5.6): 'Do you observe any changes in individual student attitudes and behaviour during their enrolment?' all teachers⁵⁰ indicated at least some change in line with the UWC philosophy. While some teachers added provisos their endorsement was clear:

Yes, definitely. There is a remarkable difference between first and second years. They start to absorb the ideals of the College - partly physical maturity. Ninety per cent of changes are positive. The negative changes are that some can regard themselves as precious, self-righteous. Humility may be a quality they lack. (TI)

There is an enormous difference in maturity between first and second years: attitudes to study, discarding of prank behaviour. Very good transition between secondary and higher education. Where to hold the moral line is difficult. (TI)

Yes they become much more responsible. We see examples of second year students who move into roles of leadership. (TI)

Absolutely. They change during summer - mature. They assimilate and reflect on process. We can see them through the rites of passage. They can see themselves. There is an emphasis on leadership in the services [programme]. (TI)

Yes. Some for better, some not so. Overall better. Some possibly lose cultural ideals. But for most, they develop independence, maturity and awareness. (TI)

In the second year they are much more mature - more calm, not trying to prove themselves. They have self-confidence. They are more aware of themselves, what they want. They know themselves. (TI)

Student responses provide corroboratory evidence. Students were asked: 'What is the level of student commitment to the philosophy?' (SI Q.2.3; SQ Q.12) and 'What is the

⁵⁰ One teacher did not answer the question.

level of your own personal commitment to the philosophy?’ (SI Q.2.4; SQ Q.13). A summary of the questionnaire responses is shown in Table 5.2.

Table 5.2: Level of commitment to the UWC philosophy

Commitment (%)	moderate to high	low
Student	88	12
Personal	96	4

Interestingly, while the vast majority (88%) of students considered the level of commitment among the student body to be moderate to high, a larger proportion (96%) of students considered their own personal commitment to be moderate to high. Likewise, while a minority (12%) of students considered the level of commitment among the student body to be low, only a small minority (4%) considered their own personal level of commitment to be low. This differential intimates that some students were more critical of their peers’ behaviour than that of their own. The following remarks best encapsulate the responses:

It really differs between people. If we grade it according to IB grades,⁵¹ maybe a 6. I try very hard but I am not perfect, probably a 6. (SQ)

It varies but in general the level is high. I am committed to the philosophy but I’ve noticed that when it comes to different situations, I tend to slip from my ideals a bit. I am trying to maintain a high commitment. (SQ)

Everyone has a respect for each other. As far as trying to upkeep the philosophy – living in such a tight close-knit community there is no room for friction. (SI)

Noteworthy are the inclinations to ‘learn tolerance’, ‘smile’, ‘not listen to gossip’, be ‘open-minded’ (SQs).

⁵¹ As noted in chapter 3, IB grades are on a scale from one to seven, with seven being the highest grade.

Observation data confirm student participation and commitment. The differences in the nature of observation sites is worthy of note:

- * Classes were characterized by a firm resolve on the part of teachers and students to complete modules within allocated timeframes;
- * Assembly meetings comprised a medley of administrative business and cultural edification (discussed below); and
- * Evening activities were, for the most part, unsupervised and voluntary.⁵²

The majority of students⁵³ across the diverse observation sites evinced an attitude and behaviour commensurate with the ideals. Examples illustrative of student participation and commitment are offered here:

- ‘Motivaction’ Meeting (OBS 25.2.97)

‘Motivaction’, a portmanteau word, combining motivation and action, was established to promote the expression of UWC ideals within the student body. It was especially concerned to remove any barriers between students:

The activity hoped to create events that would make simple interaction, especially on weekends, more worthwhile and inclusive. The events... would not exclude people due to factors such as alcohol, money and cultural inhibitions. (Prupas, 1997, p.5)

At this meeting 12 students gathered to consult on progress and plan future activities. It began with a report on the fashion show fundraising event for the charity OXFAM. Following consultation on various proposed activities, the first year students recommended that there be an event organized for second years in recognition of their efforts made for first years. It was suggested that all first years contribute towards a barbeque which they would prepare and host, and that each second year be given a gift at exam time.

- ‘African Activity’ (OBS 25.3.97)

This activity provided a weekly forum where students could learn about the African continent. Eight students attended this meeting.⁵⁴ A Madagascan student gave an

⁵² Service activities are discussed in chapter 6.

⁵³ Deviations from the norm are discussed below.

informal 20-minute presentation in which he outlined the main features of Madagascar's political, social and cultural life. All those present contributed to the discussion which followed. The status of women was the main topic of interest.

- Assembly Meeting (OBS 18.4.97)

The assembly meeting was a composite event reflecting the week's main activities. At the conclusion, students had the opportunity to speak on 'matters of aesthetic, spiritual or cultural interest' (FN College notice board 25.3.97). The programme comprised a number of staff and student contributions which included: a group of Zimbabwean students who announced enthusiastically that it was Zimbabwe's independence day; and a group of Moslem students who expressed grief over the death of their fellow believers in the tragic fire (which occurred on 15 April 1997) while on pilgrimage to Mecca in which more than 300 people died. The students listened attentively to an excerpt from the *Qur'án* which was read as a eulogy for those who had died.

It may be argued that since 'Commitment to UWC aims' is a criteria for selection of candidates (see Appendix VI, 4.4), student participation and a commitment to implement the ideals could be anticipated. No doubt there is truth in such an argument. However the significant differences between first and second year students, as affirmed in the teachers' comments above (p.114), suggest that the Atlantic College experience does provide an added value. Furthermore, the former Vice-Principal, Deon Glover indicated that new entrants may not be fully cognizant of the aims and that even among these students change is evident: 'It is best illustrated by those who come with a vague understanding of what the place is about. Prejudice - racial, ethnic and gender, disappear' (interview, 26 February 1997). Sir William Taylor's research findings are confirmatory. He found that:

Overall, Atlantic College seems remarkably free from the tensions among students, and between students and staff, that sometimes characterize residential educational communities... The rules, conventions and understandings which enable the community to function appear to be well recognized and accepted. (1994, p.51)

⁵⁴ I surmise that the small number of students was due to the second year students' mock exams for the IB Diploma and the simultaneous scheduling of other activities.

5.3.3.3. Qualifications

The UWC Mission is ambitious, notably the exhortation to implement UWC ideals ‘through action and personal example’ (UWC, 1997a) therefore, as might be anticipated, some students encountered frustration in their efforts so directed. As one student commented ‘It is difficult to live by the discipline of the idealism which you wish to live by’ (SI). Furthermore, one might also expect that levels of participation and commitment to building the ‘group identity’ would have differed. Indeed the research data, notably, observations and student interviews indicate that a minority of students made little attempt to internalize the ideals; they were careless of their roles as ‘citizens’ of the student community. For instance, at one assembly meeting the Principal rebuked students for being discourteous to kitchen staff, cautioning them that such behaviour ‘is not in keeping with what we are about’ (OBS 21.2.97). Some students bemoaned the inconsistencies in College life: between ‘big plans (like the windmill)⁵⁵ and the wastage of paper’ (SI). Other students referred to the actions of students which infringe the College guidelines. At such times ideals were shaken: ‘Ideals have been challenged but that makes me more determined to project them’ (SI). This comment is illuminating in that it points to the resolve on the part of students to surmount obstacles and exercise individual responsibility - two aspects which are discussed in the next section of this chapter.

5.3.4. Vision of Human Potential

The research findings suggest that the will on the part of students to realize the vision of a united student community was fueled by the UWC vision of human potential, which is encapsulated in Hahn’s motto ‘Plus est en vous’. This motto resonated in every avenue of College life: in the service programme which expected a spirit of enthusiasm; the IB curriculum which demanded high academic standards; the Global Concerns programme which exercised imagination and initiative; and the residential life which required the highest level of tolerance.

The impact of the rigorous College regime was affirmed by students:

⁵⁵ ‘The windmill’ refers to a student initiated project to erect a wind turbine to generate renewable energy for Atlantic College.

Expectations are a lot higher now. You just have to put the effort in. (SI)

Everyone wants to achieve and excel. (SI)

Atlantic College reinforces expectations and achievement. (SI)

Inherent in the vision of human potential was the principle of individual responsibility. This principle was an implicit understanding among the student body. In one student's words:

We are constantly faced with duties and responsibilities. It is a consequence of our immediate environment. Liberty; freedom - you see how it affects yourself and others. People learn responsibility. (SI)

The importance of individual responsibility was reflected in the TOK Course Outline which exhorts students to 'take control' and 'direct' their lives (UWCA, 1997a, preamble). As the forthcoming chapters will illustrate, individual responsibility was intimately connected with the smooth functioning of community life.

Also inherent in the vision of human potential were the teachers' perceptions of their students. Classroom observation data suggest that teachers had high expectations of their students and encouraged them to surmount obstacles and reach higher levels of attainment (which indeed, is widely recognized as good teaching practice). This was especially evident in the teachers' use of English. In most classes observed⁵⁶ university level English was used, despite the high proportion of students who did not have English as their mother tongue. In some cases this practice appeared to disadvantage students (OBS 26.3.97) but the provision of remedial classes and the encouragement given by teachers was such that by the end of the second year, the language competency for the vast majority of students was commensurate with the standards required by the IB, as evidenced by the IB results (see p.80 and Appendix VII).

Commendation on student achievement was, for the most part, informal. By way of example, one student expressed to me her unexpected pleasure that a teacher had shook hands with her while congratulating her for passing an exam (FN 25.3.97). This

⁵⁶ Language classes (other than English Language A) were removed from the sample.

notwithstanding, two students were awarded annual prizes (a trip to Sweden for the Nobel Award ceremony) for their extended essays. The College does not have a formal prize-giving (Gareth Rees, personal communication, 18 January 1999).

Teachers also had high expectations of their students outside the classroom. Their wholesale support for the aforementioned student initiated windmill project illustrates this well (see Blinkhorn, et al., 1996). Students assumed responsibility for a range of activities, in particular, Global Concerns. Indeed, student engagement in the management of this programme was seen as a condition for its effective implementation. Writing in 1998, the Principal comments with regard to Global Concerns: 'Critical to the success of such a programme must be the sense of common ownership' (Jenkins, 1998b, p.98). Furthermore, students had the opportunity to organize ambitious projects for 'Project Week' (see p.75); the budgeting and logistics involved in the visit to the Middle East provides a salient example. Forthcoming chapters will provide other examples. It is worthy of note that the IBE's project 'What Education for What Citizenship' affirms the value of student engagement in school activities. It concluded in its preliminary findings:

...that students' voluntary involvement in school activities does seem to constitute a good precursor of civic commitment. The study shows significant relationships between participation in school life and the wish to be involved later in the life of the community (Albala-Bertrand, 1997, p.8, *emphasis in the original*).

I will now turn to the incremental theory of human attributes (Dweck and Leggett, 1988) discussed in chapter 2 (p.49). Central to this theory is the understanding that an individual's self-concept informs one's goals, and by implication, one's behaviour. This theory proffers a partial explanation for why the students voluntarily adopted the ambitious goal of creating a united community. The research intimates that the students cultivated a positive self-concept (through College life) and that this provided the motivating impulse to adopt and participate in activities directed towards this goal. Discussion in forthcoming chapters will expound in more detail.

It should be borne in mind that the vision of a united community was not the College's singular goal, a fact affirmed by Lady Jane Prior, who, in highlighting the College's activities in support of OXFAM, remarked 'It [the student community] should not be

seen as an end in itself' (interview, 24 April 1997). Importantly, the College sought to have an enduring influence on students. Commenting on the UWC vision, UWC International Board Member, Sian Rees asserted '...the idea is that they (young people) will be more tolerant of each others' differences and that this will translate into their adult lives' (interview, 12 June 1997).

5.4. CONCLUSION

The research findings have yielded a number of unanticipated inferences bearing on the concept of 'vision', viz. its multifaceted nature; its transmission; and its impact on the Atlantic College community.

As the foregoing discussion has illustrated, 'vision' as conceptualized at Atlantic College, is not the self-contained concept - 'a vision of a global society' - as stated in the proposition. The concept was quadrilateral, which comprised:

- (i) an idealistic vision;
- (ii) a vision of the current world situation;
- (iii) a vision of the Atlantic College community; and
- (iv) a vision of human potential.

The four strands were distinct and exerted a range of influences on the student community, notably, a commitment to action and a shared understanding of individual responsibility. Furthermore, the four strands appeared to be complementary and mutually reinforcing in their effects on the student community. The relative influence of each strand is a topic meriting further research.

The implications for the research proposition will be further discussed in the concluding chapter.

CHAPTER 6: Analysis and Results: Service-Learning

Tell them from the start: 'We want a crew, not passengers, on the thrilling voyage through the school'.

Kurt Hahn, 1920 (in UWC, 1978, p.4)

6.1. INTRODUCTION

This chapter analyses the research data which bear on the second subsidiary research proposition, viz.:

Curricular and pedagogical interventions which aim to promote an ethic of service are effective tools for the development of globally oriented, participatory student communities.

The analysis of research data suggests that the service component of the College programme stimulates development in four areas: character building, skill formation, social relations and international understanding. This section first presents an overview of the 'College Community Service Programme' (hereafter referred to as 'service programme') and the place of service within the academic curricula. It then examines the effects of service-learning on the four aforementioned areas. In conclusion, the main findings will be summarized in relation to Dewey's model of experiential learning.

6.2. ATLANTIC COLLEGE COMMUNITY SERVICE PROGRAMME⁵⁷

Service, along with international understanding and academics, is one of the three pillars of the UWC philosophy (Colin Jenkins, interview, 27 March 1997). Its formalized component is the service programme. While the programme is designed to fulfil the

⁵⁷ This section of chapter 6 derives much of its content from UWCA in-house publications (see bibliography).

service requirements of the IB CAS programme, and thus pursue IBO aims (see p.79), the College also has its own supplementary aims:

The service programme is primarily designed to meet the educational needs of each individual student. (UWCA, 1996b, p.11)

... The instinct of helpfulness is to be fostered and encouraged. The College Community Service Programme is designed to arouse these instincts and to provide the students with the skills with which to give them effect.
(UWCA, 1996c, p.3)

The programme has diversified since its conception. While rescue service, so highly prized by Hahn, is still a major component, other areas of service have been introduced to reflect contemporary concerns. The programme comprises four components: creative; environmental; rescue; and social (outlined below). First year students are exposed to a range of services in their first few weeks to enable them to decide which service they wish to join.

The service programme extends beyond the requirements of the IB: as aforesaid, students are required to participate in one of the services for a period of four to six hours per week, and are expected to make a commitment to it for the two year period. Since many extra-curricular activities involve service, the actual time spent in the arena of service well exceeds six hours per week. As Jacqueline Branson notes in her report, *An Evaluation of United World Colleges*:

While students encountered numerous dilemmas about how to distribute their time, only a small minority resented their service commitments and many willingly prioritised them beyond official requirements. (1997, p.96)

Scheduled on weekday afternoons, the programme 'maintains the place of honour in the timetable' (Michael Schweitzer, interview, 30 June 1997). The student community performs approximately 54,000 hours of community service a year (Colin Jenkins, interview, 27 March 1997). Branson affirms that UWCs emphasize the service programme:

... a number of UWC teaching staff who had previously worked with the IB in other institutions commented that they found service was taken more seriously

and given a far higher profile in UWCs. (1997, p.96)

The programme is assessed through a formal report issued four times over the two-year period. Students also have the opportunity to undertake self-evaluations as part of the CAS assessment, a sample of which are sent periodically, together with a Programme Summary Questionnaire and other documentation, to the IBO. The granting of a diploma is conditional upon the College confirming that the student has met the requirements of the programme (including the Creativity and Action components of CAS as outlined on p.79) (IBO, 1996a; Jenkins, personal communication, 16 June 1998).

The four components of the service programme are as follows:

Creative Services: The five services available to students outlined below provided a range of opportunities for students to apply their knowledge and skills and exercise their powers of imagination.

(i) The St Donat's Arts Centre: students help to organize musical and theatrical performances for the local community and programmes for local schools.

(ii) Design and Craft Service: students administer an arts club for local children. They also make crafts for sale to support the scholarship fund.

(iii) Photographic Service: students are trained in photographic techniques. They record College functions and activities and assist with College publications.

(iv) Video Service: students receive training in video-making and produce videos about College life, some of which are used for marketing purposes.

(v) Media Service: students produce a weekly community newspaper, the *St. Donat's Weekly Observer* and write articles and press releases about College activities.

Environmental Services: This service involves work with the Environmental Monitoring Unit and the Estate Service.

(i) The Environmental Monitoring Unit undertakes scientific research related to the environment in collaboration with external organizations (e.g. noise monitoring for the proposed wind turbine with consultant company Wardell Armstrong, see Herbert and von Stillfried, 1997). In addition to research, students monitor the marine and woodland eco-systems and participate in environmental awareness programmes for the local community.

(ii) Students who join the Estate Service are appropriately trained to assist with the running of the 25-hectare College farm and a smaller children's animal farm.

Rescue Services: Students have the opportunity to choose one of three services:

(i) Coastguards: students learn cliff rescue and life saving skills to register as Auxiliary Coastguards of Her Majesty's Coastguard. They provide emergency services for a twenty-mile stretch of the Bristol Channel coastline.

(ii) Lifeboats: students learn a range of seamanship related skills to become crew members of the Royal National Lifeboat Institution. They also provide emergency services by manning lifeboats.

(iii) Lifeguards: students undergo strenuous physical training in life saving and water sports to gain the Surf Life Saving Award and the Royal Life Saving Society Certificate. They patrol local beaches.

Social Services: This service involves (i) visits to neighbouring localities and (ii) courses at the Extramural Centre (on campus).

(i) Students provide various forms of assistance to the elderly, the infirm, people with disabilities and the homeless. Students are assigned to hospitals, home visits and soup kitchens in liaison with local organizations.

(ii) The Extramural Centre exists to make the College facilities accessible to groups of young people throughout the United Kingdom and abroad. The Centre offers a range of activity and vocational training courses led by students. Many of the 4,000 people who participate each year have disabilities. To qualify as instructors, students are required to

undertake rigorous training in their chosen activities (climbing, orienteering, life saving and so forth). A number of courses lead to nationally recognized awards (e.g. St John's First Aid certificate) and National Vocational Qualifications.

The Head of Services (currently John Lawrenson) oversees the programme and ensures that IB standards are satisfied. All teachers are involved as leaders, facilitators or participants. Interview and questionnaire data suggest that the programme was seriously regarded by both teachers and students, alike. The following responses provide illustrative examples:

I am equally involved in the pastoral and service side [as the academic]. (TI)

I am heavily committed to service. (TI)

Service is important. The direct commitment increases over the two years. (SI)

One of the beauties of AC is our commitment to our services and activities.

What is even better is the willingness of students not only to participate but to organize them. (SQ)

The serious treatment of the programme is affirmed by Branson. She states, with regard to the UWCs, 'the majority of staff and students shared a sense of the importance and value of service' (1997, p.96). The perceived need for their services was a contributing factor. Hahn maintained that young people should be dutifully concerned with human needs: 'the "Good Samaritan" was his leitmotif' (Michael Schweitzer, interview, 30 June 1997, cf. p.18). Accordingly the College gave primary attention to identifying the needs of the local community (see Jenkins, 1996a). As the Principal has commented 'Students spend significant periods of each week undertaking responsibilities that cannot be set aside because others depend on it' (Jenkins, 1998, p.99).

6.2.1. The Place of Service within the Academic Curriculum

The UWC assert that 'Serving others is the most fundamental ideal of life at a United World College' (UWC, 1997a, p.16). Clearly the service programme affirmed the importance of service. But did the academic curriculum also attest to its importance?

Interview and questionnaire data indicate that an ethic of service was not, for the most part, accentuated in the academic curriculum. It was, however, a feature of some of the College's extracurricular initiatives and activities.

Save in the case of the humanities, there would appear to have been a demarcation between academic activities and service. Several teachers and students identified 'few relevant links' (SQ). Teachers and students were asked: 'Is an ethic of service cultivated through the IB curriculum as well as through extracurricular activities?' (TI Q.9; SI Q.5; SQ Q.6) A small majority (60%) of students felt that there was a philosophical commitment to service, but that it was not widely expressed in the classroom. While a small minority (8%) of students were ambivalent, a significant minority (32%) of students considered that the IB had no relation to an ethic of service. In one student's words 'No. I think that the service is solely cultivated through extracurricular activities' (SQ). There was a fair measure of consensus that the ethic of service 'is created purely by students and staff' (SQ). A philosophical commitment was discernible in the teachers' responses. Yet, it was clearly evident that the IB was not a vehicle for transmission. The following responses are representative of the sample:

No... CAS is never mentioned [in the IB curriculum]... But it is fundamentally important. (TI)

It is there as part of the curriculum. But I have grave doubts about whether the curriculum can support it. (TI)

In theory, yes. In practice, I'm not so sure. (TI)

By implication rather than directly. (TI)

Only if they [students] do a project. Some will do a service related project. (TI)

Counter views came mainly from the humanities:

[In Theatre Arts] students have to work together as a company... We went to the rescue services for an example of how young people are working in teams. (TI)

No, it is not cultivated. But in Language B there is the concept of responsibility. It is selected. There is poetry.⁵⁸ There is a reasonable link with Global Concerns. (TI)

It depends on the subject. [In English] we study James Joyce's *Dubliners*⁵⁹ and look at perfection and decay. (SI)

[In TOK] we discuss the nature of service under education. (TI)

Sensitivity to others. TOK challenges that to a certain extent when we discuss the formation and the source of ethics. (SI)

While the TOK Outline made no reference to service per se, one of the aims of the TOK programme (specific to Atlantic College) was to:

Reflect upon all the various aspects of your studies and life at Atlantic College.
Thereby to,

- Acquire a greater awareness of the educational experience which they constitute,
- Develop an increasing awareness of the wider quest for understanding of which your educational experience forms a part.

(UWCA, 1997c, p.1)

Although students were given the opportunity to reflect on the service component in TOK and consider some of its values in literature, observation data confirm that an ethic of service was not widely integrated into the academic curriculum. In the classroom, the interconnections between academic content and its application in the field of service be it local, national or global, were seldom identified. The strategy advocated by the Director General of the UWC, Elaine Hesse Steel, viz. the incorporation of service oriented experience as case studies (interview, 15 April 1998) was occasionally employed. For instance in the IB course Environmental Systems, students conducted studies on the local environs (woodlands, beach and so forth) for the local community (TI).

⁵⁸ Teachers referred to Shakespeare and T.S. Eliot.

⁵⁹ James Joyce (1990).

Anthony Richards, in his *Report on the Service Component of the United World Colleges* stated: 'There needs to be much more integration of service activities into the mainstream of academe' (1992, p.12).⁶⁰ Richards' assertion conceivably has validity: its integration may help students to learn from their experience. Furthermore, discussion, whether in the classroom or in the arena of service, could be instructive. As one student from the social service programme attested: 'I think this [an ethic of service] should be discussed more to help people to be better prepared for handling other people' (SQ). While one may reasonably question the extent to which an ethic of service can be effectively integrated into the IB curricula - given its density and tight timeframes - the setting aside of more time for reflection on the service experience and, indeed, on other aspects of College life (whether it be in the classroom or elsewhere) was an evident need. There was, in addition to TOK, one other structured opportunity for students to reflect on their service experience: the optional self-evaluation (aforementioned in chapter 3) which form part of the CAS assessment, was a reflective exercise. Students were asked to reflect on:

...the extent to which you have developed personally as a result of the activity; the understanding, skills and values which have been acquired; the benefit that you consider the activity was, or may be, to others. (IBO, 1996a, p.39)

That the opportunity for students to undertake self-evaluations was 'eagerly taken' (Jenkins, personal communication, 16 June 1998) indicates students' perceived need to reflect. Notwithstanding this enthusiasm, many students commented that they were constantly preoccupied with IB course work and the College programmes and activities. In one student's words 'The college is your life - you don't just go home at the end of the day' (SQ, *emphasis in the original*). The sentiment 'There isn't enough time to reflect' (TI) was frequently expressed. Graduate comments also affirmed the demanding schedule. As one student remarked 'Atlantic College was a complete pressure cooker' (FGI). Anya Henry's research findings (1996) relating to the CAS programme in three institutions including Atlantic College (see p.69) are confirmatory. She found that a reflection component was needed in order to make more explicit the connections between CAS and the philosophy of the IB. It is worthy of note that Hahn regarded the practice of reflection to be of value, as it allowed the student 'to glean the harvest from his manifold experience' (Hahn in Skidelsky, 1969, p.194).

⁶⁰ For a discussion on the integration of a service component in curricula, see Peter Scrimshaw (1981).

It would be misleading to suggest that an ethic of service was confined to the service programme. The latter part of this chapter points to its expression in daily life. Furthermore, opportunities to participate in service oriented activities were available during the aforementioned Project Week.

6.3. THE EFFECTS OF SERVICE-LEARNING

I turn now to the effects of service-learning on students in the four aforementioned areas: character building, skill formation, social relations and international understanding. These areas are not mutually exclusive and are in many cases interdependent. Their inclusion here serves to facilitate the analysis.

6.3.1. Character Building

While the published aims of the service programme do not make explicit reference to character building, the research findings indicate that it was of central concern to the staff managing the service programme. As one teacher commented ‘Moral development comes through very strongly in the service component. There is a moral to what we do and why we do it’ (TI). The findings suggest that the development of personal qualities was a function of the nature of the activity engaged in. Service activities involving social interaction mediated the development of self-confidence and a range of qualities, among them, commitment and responsibility:

I think the purpose of the service programme is to make the students learn to commit themselves in helping society, be useful members of society wherever we go, due to the sense of duty and also make society benefit by sharing our experiences with them. (SQ)⁶¹

It teaches you how to be responsible in the maximum way. You are caring about others, always ready to help. (SQ)

⁶¹ The extent to which the ‘purpose’ of the service programme was achieved will be elucidated in the forthcoming discussion.

As aforesaid Hahn firmly believed in the moral value of the rescue services. It was his conviction that 'if you challenge them [students] in the right direction they can become responsible citizens' (Michael Schweitzer, interview, 30 June 1997). The rescue services provided that 'right direction'. The research findings lend support to Hahn's view: students involved in the rescue services, in particular, who were expected to rise to extreme physical challenges, had to overcome deficiencies and develop self-discipline to meet the rigorous standards of certifying institutions such as the Royal Life Saving Society. However, the findings suggest that character development occurred following a *range* of challenging activities be they emotional, mental or physical in nature. Responses from students exposed to such activities reflect a certain humility and maturity. Students were asked: 'How would you define the purpose of the service programme?' (SQ Q.17).

Being trained, becoming responsible and mature out of that challenge. (SQ)

The service programme not only allows us to serve the community, but also allows the strengthening of oneself, both physically and mentally. (SQ)

The service programme is a challenge to you. Not as here I come as a hero to help you in the community. To me it is an honest and uncommon relation to whoever I am working with. (SQ, *emphasis in original*)

Students who perceived a sense of 'need' in the services rendered, expressed feelings of inner satisfaction in assisting others. This appeared to cultivate a positive self-concept and strengthen commitment (in accordance with Dweck and Leggett's incremental theory of human attributes, as earlier discussed in chapters 2 and 5).

We have the possibility of being of service to somebody... and it's very nice to know that this person feels very happy with our help. It makes me do it with more and more strength. (SQ)

The coastguard unit does make me yearn to be in service to others in need. (SQ)

The purpose of the service programme is to give back to the community we live in. To show we care and to realize the need and importance of helping others.
(SQ, *emphasis in original*)

Observation during a social service visit (OBS 24.2.97) is similarly conclusive in this respect. I joined two female students on their weekly visit to an elderly resident of the local community, who, in declining health, was in need of regular visitors. The role of the students was to help with chores and provide companionship. The students approached this service with an attitude of responsibility and commitment. The resident, who the students referred to as their 'friend', affirmed their commitment when relating that, during a brief absence from home, contact had still been maintained through an exchange of correspondence. She openly acknowledged her gratitude for the routine visits.

It would appear from the evidence presented above, that the service component of the curriculum, notably the service programme, engendered the development of character in several areas. The vast majority of students affirmed the moral virtue of the service component; only a very few expressed reservations. One student challenged the sincerity of students:

What do you mean by 'ethic of service'? If you mean tolerance, understanding, maybe 'pretense' then yes, I think so.
(SQ, *emphasis in original*)

Two students, while commendatory of the programme's moral fibre, indicated that the effects were not universal:

The purpose [of the service programme] is to give you a lesson on moral training such as responsibility and care for others, but sometimes people just miss this point. (SQ)

...Also in the character building aspect [of the service programme] many people are very committed and enthusiastic though obviously it varies from person to person, service to service. (SQ)

It would be foolhardy to suggest that the participation in service activities ensured development of moral awareness in all students. Moreover, further research is needed

to identify any gender differentiation. Nevertheless, the extent of the local community's support of, and involvement in, the service activities provides a clear index of the students' sense of responsibility and commitment. To illustrate: in 1997 more than 200 visits in the local community took place weekly (Colin Jenkins, interview, 27 March 1997).

6.3.2. Skill Formation

For many students a particular merit of the service programme was the training it provided in new skills; skills which they may not otherwise have had the opportunity to learn:

The service programme is very successful in a lot of ways. We acquire skills we normally would not be able to. (SQ)

I feel that I have learned so many things in my service which I wouldn't have had the opportunity to do otherwise, not only knowledge but also cooperating with others, working in a group, being responsible, feeling satisfied when offering your services to others. (SQ)

It is noteworthy that the skills identified in the latter quotation, viz. co-operation, teamwork and responsibility quite closely match those identified in a report by Her Majesty's Inspectorate: *A Survey of the International Baccalaureate* (Department of Education and Science, 1991). This report, which documents the findings of a survey of six institutions, one of which was Atlantic College, states:

...it was evident that many of them [students] had developed to a considerable extent the personal skills of teamwork, responsibility and sensitivity in personal relationships through their activities in the CAS Programme. (1991, p.8)

A range of other skills was also identified:

- Artistic (art and craft) - e.g. a programme for local children for International Thinking Day involving Celtic art and African crafts. (FN 27.3.97)

- Communication - e.g. sign language through working with deaf people. (FN 24.2.97)
- First Aid - all students received training to gain the Red Cross Community First Aid Certificate.
- Intercultural (discussed below)
- Leadership (discussed below)
- Technical - e.g. a project to develop a set of solar-powered compositing systems. (FN 23.7.97)
- Problem-solving - e.g. the development of computer generated photomontages and the construction of a box kite to examine the visual impact of the proposed wind turbine (see Herbert and von Stillfried, 1997).

At this juncture it is worth noting that some of the service activities outlined above are likely to have fostered in students a better understanding of the relationship between theory and practice. This topic merits further research.

The 'emphasis on leadership' in the service programme (TI, cf. p.114) was evident. Several opportunities were made available to students to gain leadership skills: firstly, peer education was an important feature of the service programme - second year students trained their first year counterparts in various services, notably the rescue services. Secondly, first and second year students led courses with external groups. Thirdly, some services (e.g. rescue services) had student leaders. These opportunities pertained equally to females and males; as evidenced by the participation of female students in positions of leadership (e.g. captain of the coastguards). It is worthy of note that Atlantic College produced the first female coxswain for the Royal National Lifeboat Institution (in 1969) (UWCA, 1992).

Several respondents affirmed the value of a broadened skill-base for post-College life. As one student commented 'I learned a range of new skills that will stay with me for life' (SQ). Other respondents referred to the usefulness of one particular skill. For instance, a student who wanted to be a photographer was grateful for the 'work experience' (SI) gained through the photographic service. Skills were also seen as

useful for philanthropic work in a range of areas from 'SOS villages' (SQ) to the 'voluntary [rescue] services' (SI).

While data bearing on the relationship between service-learning and vocational choices is limited, some students commented that service-learning challenged them to reflect on their social roles. As one student remarked 'The purpose [of the service programme] is to make the students think about their role in the community and to learn skills which they can use to help other people' (SQ). Several teachers and students acknowledged the formative influence of service-learning. For instance, one student observed 'There are students who become so attached to their service that they might pursue further education in a subject related to their service' (SQ). Some graduates continue their service through supporting the aforementioned UWC short courses (Tansey, 1998). At the present time, the data held by the UWC relating to the graduate body is limited.⁶² Statistics reported by the UWC (1993) relating to the career choices of graduates are however, worthy of citation. The statistics, which are based primarily on findings derived from a questionnaire survey conducted in 1992 of 43 per cent of the UWC graduate body (N=12,749), of which Atlantic College students comprised 36 per cent, reported that graduates were employed in the following sectors:⁶³

'Community/Social'	43%
'Business Service'	23%
'Manufacturing'	15%
'Arts/Recreation'	8%
'Construction/Transport'	4%
'Agriculture/Mining'	3%
'Sales/Catering'	3%
'Utilities'	1%

While further research would be required to ascertain the reasons underlying graduates' career choices, the large proportion of students in 'community/social' vocations is noteworthy, given the social aims and orientation of the UWC. The next section of this chapter explores in greater detail, the social dimension of service-learning at Atlantic College.

⁶² Further research on the UWC graduate body is planned (Elaine Hesse Steel, interview, 15 April 1998).

⁶³ Information relating to graduate career choices which is held on the UWC database provided secondary data.

6.3.3. Social Relations

Significantly, the majority of respondents defined the purpose of the service programme in terms of its *social orientation*. Some students saw the programme as a means to interact with a broader spectrum of individuals and to strengthen local community relations. The following responses were given to the question: ‘How would you define the purpose of the service programme?’ (SQ Q.17).

To promote our contribution of service to the community... It also gives an opportunity to meet and work with people one normally would not under the daily constraints. (SQ)

To build a higher level of responsibility, bring us into contact with the ‘outside world’. (SQ, *inverted commas in the original*)

To bridge the gap between us and our community. (SQ)

The motive to ‘bridge the gap’ is noteworthy inasmuch as it suggests that there was a propensity among students to acquire practical knowledge about the nature and needs of the local community and to engage with local people, and thereby to dismantle barriers with the ‘outside world’. From this point of view, the service component not only addressed a material need, but was an endorsement of principle:

...to make the students learn to commit themselves in helping society, be useful members of society wherever we go, due to the sense of duty and also make society benefit by sharing our experiences with them. (SQ, cf. p.130)

Character building and helping the surrounding community and it is through this people may learn or appreciate our philosophy. (SQ)

For many students, their service enabled them to contribute to the local community. As such, it helped students to understand the principle of reciprocity. For instance, one student defined the purpose of the service programme as the ‘realization that living in a community is not only about receiving but also about giving’ (SQ). More than anything

else, it was this principle and the expression of gratitude on the part of the service recipients, which rendered service activities meaningful and personally rewarding:

The service programme is successful for me, because I enjoy it and it enriches me very much. From what the old ladies, that (*sic*) we visit with social service, say, they also appreciate it. It is success, when it gives. (SQ, *emphasis in the original*)

Offering your services to others, serving the college community and the local community makes you feel that what you are doing is very worthwhile. (SQ)

Through activity, one learns that service can be satisfying and enjoyable. [It] is not a chore. (SQ)

Conversely, it was the few students whose skills were underutilized who expressed dissatisfaction with the programme. As one student who was a lifeguard commented:

I do not feel that my service was very successful. I learned a range of new skills that will stay with me for life but I don't feel there was much opportunity to give service to the community.⁶⁴ (SQ)

For several students the social orientation of the service programme offered opportunities to develop those qualities which are conducive to social integration, such as reliability and trustworthiness. This was notable in relation to students in the rescue services where 'collegial support is very important' (TI). The often perilous nature of the rescue services heightened students' emotional sensitivity and left an indelible imprint on their minds. The following recollection by a graduate illustrates this well:

I remember one of the lifeboat groups picked up a dead body. Service is the real thing. It's hard hitting. My roommate was called out in the middle of the night. (FGI)

⁶⁴ For students in the rescue services where their services happily may not be required, there may be a need to diversify their service activities to enable them to fulfil their sense of civil duty.

The social orientation of service-learning was not confined to the service programme. As an integral component of daily life, service was a *sine qua non* of college life. In one student's words:

Service is a compulsory part of our lives. It's almost the most important thing we do. Not only do we serve the [local] community but we give our time every week to our fellow students in one service or another. (SQ)

The residential aspect of college life provided ample social encounters for acts of service. As one student commented 'We can learn how to be of service like explaining some meanings of words if they [fellow students] are studying our mother tongue' (SQ). Anthony Richards' research findings (1992) are confirmatory. He found that:

The UWC make an even greater contribution to the development of the service ethic because of the residential nature of the program. By encouraging a sub-culture of caring and sharing on the campus and throughout the daily activities of living, the colleges help to create a climate where serving each other as well as the community is a normal activity. (1992, p.13)

This is not to suggest that the UWC's are a unique case with regard to the effects of residential life on service-learning: arguably any student residential community could provide a conducive environment. Richard's findings simply serve to reinforce the importance of the residential aspect in service-learning.

6.3.4. International Understanding

The research findings suggest that service-learning furthered international understanding in two ways:

(i) Service-learning appeared to help students to recognize their common humanity. The Principal has explained by raising the context to the level of principle:

...each UWC exists because of its concept of responsibility for action in pursuit of higher values - the values of "international understanding" across all the divides that the world has created and of acting to erode or erase these.

The principle begins with the Service programme where the divide is often between the young and the old, the able and the disabled, the advantaged and the disadvantaged, the safe and those in danger. (Jenkins, 1996a, p.8)

Through repeated exposure to people in need the service programme nurtured a broader outlook transcending socio-cultural divisions:

With all that is going on at college, it [the service programme] changes the way one sees things, and especially having been home, to my own country, [it] has prompted me to become more involved in the community and the society that I live in. (SQ)

Now I see I am a citizen of the world. I see people who need my help through service... When I look back, I was living in a little bubble. Now I have the tools to participate in society. (SI, cf. p.109)

(ii) The acquisition of intercultural skills appeared to be associated with a participatory attitude; by providing service opportunities with exposure to different cultures and traditions, students developed confidence in their potential to work effectively together. As two students commented:

Through communal involvement, an encounter with society is made, planting confidence and the desire to help in the individual. (SQ; cf. p.112)

The service programme is very successful in a lot of ways. We met with people from different backgrounds and were able to work together in a team. (SQ)

The ability for effective participation did not, however, always come easily. A few students complained about hindrances created by the students themselves, viz. 'disrespect', 'greed' and 'competition' (SQs). Observation data indicates that such hindrances existed, but were marginal; the paramount concern of students was to marshal the energies of their peers into action, whether it be in the global context, for example, a petition to support a democratic radio station in Croatia (OBS 20.2.97) or the local context, for example, recycling activities (OBS 24.2.97).

Preliminary findings of the IBE's project 'What Education for What Citizenship' offer corroboratory evidence. They suggest a linkage between learning activities involving community service and student participation in civic life:

... [Teaching and learning] methods favouring learning through concrete action on reality (such as study visits or activities for and with the community) are associated with significant participation by the students in real civic life.
(Albala-Bertrand, 1997, p.6, *emphasis in the original*)

6.4. DEWEY'S MODEL OF EXPERIENTIAL LEARNING

As aforesaid, the main findings on service-learning will be summarized in relation to this model. In chapter 2 (p.50) it was explained that the model portrays learning as an interactive, developmental process through which purposeful action arises out of the interplay of impulses, observations, knowledge and judgement.⁶⁵ According to Dewey an impulse can be transformed into purposeful action through the effective intervention of observations, knowledge, and judgement. In illustrating Dewey's conception of the 'organic connection between education and personal experience' (Dewey, 1955, p.12) the model provides an aid to systematize the research findings and elicit their meaning.

In order to demonstrate the application of Dewey's model it is firstly necessary to explain two related principles. In chapter 2 reference was made to the importance Dewey placed on the quality of the experience in the learning process. The two criteria outlined by Dewey for evaluating the quality of experience are the *principle of continuity* and the *principle of interaction*. The principle of continuity is concerned with the projected impact of an experience. The teacher's role is to ensure that the experience builds on previous experiences and effects growth 'not only physically but intellectually and morally' (Dewey, 1955, p.26). The principle of interaction pertains to the balance between the 'internal' (or subjective) aspects of experience and the 'objective' (or external) dimensions. Dewey writes 'Any normal experience is an interplay of these two sets of conditions. Taken together, or in their interaction, they

⁶⁵ As stated earlier, judgement 'puts together what is observed and what is recalled to see what they signify' (Dewey, 1955, pp.80-81).

form what we call a *situation*' (1955, p.39, *italics in the original*). Thus, in recognition of the close interaction between individuals and their environment, Dewey gives consideration to balancing the needs of both the individual subject and external conditions.

6.4.1. Dewey's Model and Service-Learning Experiences at Atlantic College

Based on the research findings it can be postulated that, in the main, the service-learning experiences at Atlantic College would satisfy Dewey's criteria:

The principle of continuity: Two aspects relating to service which were outlined earlier, are relevant: 1) building on previous experiences was integral to the preparatory service training; and 2) the service programme provided experiences conducive to moral development. Intellectual development was not an observed outcome but that is inconsequential: Dewey was referring to all manner of experiences - including academic experiences - which would obviously relate to intellectual development.⁶⁶

The principle of interaction: The service programme, being 'reconstructionist' (Lawton, 1983, p.10) in orientation (i.e. individual and societal improvement were of central concern), it addressed the needs of both the individual student and external conditions. It is worthy of note that while the Atlantic College Personal Handbook states 'The service programme is primarily designed to meet the educational needs of each individual student' (UWCA, 1996b, p.11, cf. p.123) it is clear that the programme, both in conception and in form, reflected in large measure, external conditions, notably, the need to 'erode' the 'divides' (Jenkins, 1996a, p.8) that are antithetical to international understanding.

Now that it has been established that Dewey's notion of 'experience' would, in the main, incorporate the service-learning experiences at Atlantic College, it is now possible to examine the model's application for the research findings. Firstly, however, it is necessary to acknowledge that there were significant differences between service-learning experiences and their outcomes across the service programme. The intention,

⁶⁶ The fact that this research did not examine intellectual development is not to suggest that intellectual development was not an outcome of service-learning. This is an area which merits further research.

here, is not to ignore these differences; rather, it is to highlight the key findings which bear on the research proposition. Figure 6.1 (see p.143), which is adapted from Dewey's model of experiential learning, depicts the experiential learning process within the context of service-learning at Atlantic College.

The figure maps the learning path of an impulse as it evolves into purposeful action through the intervention of observations, knowledge and judgement. The taking account of observations and knowledge guides a projected action while judgement allows reflection of that guidance prior to the action being carried out. While the figure, for the sake of clarity, depicts a vertical process with a beginning and an end, it should be noted that in accordance with a Deweyian conceptualization of the learning process, learning is an on-going, developmental process. Therefore an evaluation of the consequences of any action would inform future actions. Furthermore, the figure cites only observations and knowledge pertaining to the service programme. Obviously, any purposeful action, whether it be saving a life⁶⁷ or administering a local community art club, would be mediated by all the observations and knowledge of a student's life experience.

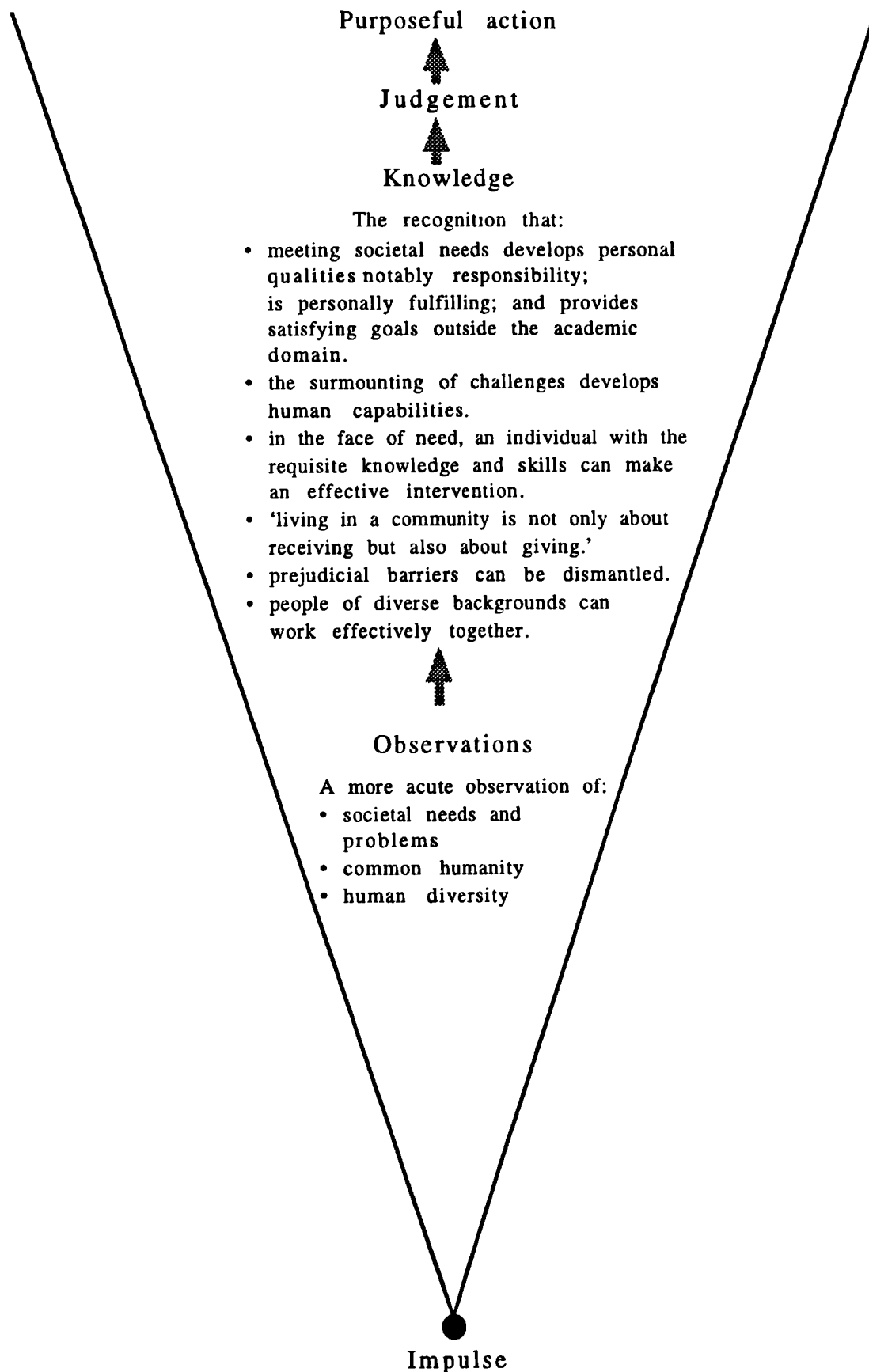
6.5. CONCLUSION

Counter evidence presented in this chapter is notably lean. The dominance of confirmatory evidence suggests that the observations and knowledge gained through service-learning have especial relevance for the development of a globally oriented, participatory student community. It would appear that a global orientation was promoted through:

- 1) a more acute observation of common humanity and human diversity; and
- 2) the knowledge that prejudicial barriers can be dismantled and people of diverse backgrounds can work effectively together.

⁶⁷ Since the founding of Atlantic College in 1962, National Life Saving organizations have credited the College with saving more than 200 lives (UWCA, 1996c).

Figure 5.1: The experiential learning process within the context of service-learning at Atlantic College (adapted from Dewey, 1955)



It would further appear, that a participatory student community was promoted through:

- 1) personal responsibility arising from a more acute observation of societal needs and problems;
- 2) a sense of fulfilment and confidence in one's capabilities;
- 3) the valuing of one's contribution to society; and
- 4) a stronger sense of local community.

This chapter has attested to the importance of the local dimension in the service programme. The direct personal encounters were particularly effective in the promotion of international understanding. The apparent inextricable links between the local and global dimensions in international education merit further research.

These findings notwithstanding, a case may be advanced, pursuant to Dewey's model, that the effectiveness of curricular and pedagogical interventions which promote an ethic of service could be sharpened if increased time were made available for reflection so that the use of judgement could allow a more thorough consolidation of experience.

The implications for the research proposition will be further discussed in the concluding chapter.

CHAPTER 7: Analysis and Results: Exploring the Boundaries of Pedagogy and Values Education

The destiny of civilised humanity depends more than ever on the moral forces it is capable of generating.

Albert Einstein, 1935 (1991, p.44)

7.1. INTRODUCTION

This chapter analyses the research data which bear on the third and fourth subsidiary research propositions, viz.:

- (iii) *Curricular and pedagogical interventions which aim to preserve cultural heritage are effective tools for the development of globally oriented, participatory student communities.*
- (iv) *Curricular and pedagogical interventions which aim to promote international understanding are effective tools for the development of globally oriented, participatory student communities.*

The link between culture and values was first set forth in chapter 2 where it was suggested that at the levels of the individual and society, cultural identity and worth are rooted in cultural and moral values (WCEFA, 1990, Article 1:3). In keeping with Lawton's definition of culture as 'The whole way of life of that society' including its tangible and intangible aspects (1983, p.25; ff.26-31, cf. p.29) it could be advanced that culture is the lived expression of one's values. It would follow, then, that the preservation of cultural heritage concerns the safeguarding of one's values. International understanding on the other hand, is a value in and of itself. However, it is also a composite of several universal values, among them justice, equality, respect, tolerance and compassion. On the basis of the breadth of research data relating to values education and its bearing on the research proposition, this chapter gives primary attention to values education, along with pedagogy - the latter serves to illuminate the definition of values education and its transmission. This chapter does not give

attention to the full range of interventions concerned with cultural preservation and international understanding because discussion here would impose a risk of oversimplification; an in-depth analysis lies beyond the scope of this thesis. Furthermore, extensive analyses of many interventions are available elsewhere.⁶⁸

7.2. A PEDAGOGY OF PHILOSOPHICAL INQUIRY: MARSHALLING THE EVIDENCE

An analysis of the research data indicates that a pedagogy of philosophical inquiry (Rowley and Toye, 1996) - a pedagogy which is premised on the understanding that independent inquiry into the nature of reality is central to the learning process - was employed in all areas of College life. The interview, questionnaire and observation data indicate that pedagogy was predicated on four premises, viz.:

- (i) *The individual student is an autonomous learner*
- (ii) *Learning is an interactive process*
- (iii) *Learning is most effective when the curriculum transcends the level of the descriptive*
- (iv) *Critical evaluation facilitates learning*

My intention is not to scrutinize the premises per se; rather it is to provide evidence to demonstrate that they underlay the pedagogy. It should not be inferred from this discussion that didactic methods of teaching were not employed. In point of fact, they were widely employed in the teaching of the IB where the obligation to cover the syllabi within tight timeframes dictated their use (in conjunction with other methods).

7.2.1. An Exploration of the Four Premises

(i) *The individual student is an autonomous learner*: This premise implies that the student is free to investigate truth for him/herself. The notion of the autonomous

⁶⁸ See, for example, Mitchell and Brumfit (1993) for a discussion on language learning in a pluralistic society.

learner underlay Kurt Hahn's thinking. Commenting on Hahn, Michael Schweitzer remarked 'The child must learn to make its own judgement, not to follow the crowd, be independent and having the power of conviction to make this judgement' (interview, 30 June 1997). The student interview and questionnaire responses explain what this meant in practice. The following comments are representative of the sample:

Here you learn through experience - through associations, experiments. You question a lot. The process of learning involves trying to figure out the way for yourself. (SI, cf. p.101)

The teachers accept our subjectiveness. The main skill that we are supposed to learn is to support it somehow, prove, explain. (SQ)

Concomitant with this premise is the teachers' vision of human potential. As discussed in chapter 5 teachers held high expectations of their students. Teachers were thus confident in their students' capacity for independent investigation. The importance of introspective learning and intellectual curiosity was affirmed. As the following responses indicate, intellectual curiosity was accorded a high value:

I'm encouraged to learn more. This in some cases comes from the teachers but mainly what I learn is that there is so much more to learn that even a lifetime is not long enough. (SQ)

Stimulating the awareness and curiosity extends beyond the syllabus. (TI)

The endorsement of an introspective approach to learning was most pronounced in the Arts and in Theory of Knowledge (TOK). The Arts (the visual arts, in particular), prompted introspection and self-expression, as evidenced by the individualized cultural and political statements embedded in works at the annual art exhibition. Works expressing strong sentiments of African cultural pride were telling (OBS 17.4.97). Introspection was also integral to the TOK programme. One of the aims of the programme (specific to Atlantic College) was to:

Develop an increasing awareness of the wider quest for understanding of which your educational experience forms a part, namely,
How do we understand ourselves as individuals?
How do we understand ourselves in relationship to others?

How do we understand ourselves in relationship to the world?
(UWCA, 1997c, p.1)

(ii) *Learning is an interactive process*: A form of partnership between teacher and student was observed whereby knowledge-building was a collaborative exercise structured within a framework devised by the teacher. Interaction was facilitated by the diverse nature of the student body:

Because of the mix of nationalities and cultural backgrounds there is a lot of room for interchange of opinion... The students bring their own perspectives to bear on how their countries are affected. It also teaches me a lot. (TI)

Observation data confirms the willingness of students to 'bring their own perspectives to bear'. For instance, during a History lesson on the Atlantic Charter⁶⁹ a lively discussion ensued, following a Russian student contesting the teacher's definition of imperialism (OBS 17.4.97). Student responses provide corroboratory evidence. The following comment is representative of the sample: 'Many questions arise in my head after I learn and understand something new and thus, questioning and answering is a never-ending process' (SQ). The students' readiness to ask questions and challenge the subject matter was facilitated by the small class size which fostered a supportive atmosphere for interactive learning. It should be noted that the high level of student participation could, to some extent, have been anticipated since 'a willingness to co-operate with others' (UWC, 1997b, s.4.5) is a criteria for student selection.

Interactive learning was also observed outside the classroom especially in residential life, the service programme and in group work such as the Conflict Resolution activity (discussed below). The effects of residential life have already been discussed in chapters 5 and 6. Further comment, however, is merited here. In residential life, in particular, interactive learning facilitated an understanding of the dynamics of social relationships; the intercultural nature of learning transactions promoted its effectiveness. The following student responses demonstrate this well:

It [the residential aspect] is extremely important, because if we did not live

⁶⁹ The Atlantic Charter (1941) was an agreement between the United States of America and Great Britain concerning territories, population and economic matters (Gardner, 1970).

together, we would not learn as much. Most of what we gain comes from experiences outside the classroom. (SQ)

Sharing a dorm with other students of different nationalities is a very pleasant way of living and learning about other cultures and becoming good friends with them. (SQ)

The Principal referred to the residential aspect of College life as 'the nub of internationalization' (Colin Jenkins, interview, 27 March 1997). The following student responses bear this comment out inasmuch as they suggest that residential life promotes international understanding and tolerance which, in turn, promotes community consolidation:

[Through residential life] we learn skills like compromise, communication, sharing and listening. It's one of the most binding aspects of AC. (SQ)

The opportunities for relationships to be fortified is much supported by the fact that we share a common living atmosphere. (SQ)

House events⁷⁰ are great bonding experiences. (SQ)

Living and sharing with people necessitates communication and understanding between students which promotes closeness. (SQ)

Jacqueline Branson's research findings provide corroboratory evidence. She found that of the 551 students surveyed across eight UWC, 80 per cent indicated that residence life increased international understanding 'a lot' and 82 per cent indicated that residence life increased tolerance 'a lot' (1997, p.85). She writes:

...the development of international understanding and tolerance was highly influenced by the spirit of residence life in each college and that this spirit was shaped by certain expectations which were rooted in beliefs and assumptions about the purpose of the UWC experience. (1997, p.92)

⁷⁰ Student houses frequently organized their own events.

Interactive learning was a fundamental element of the Conflict Resolution activity: the facilitator presented a conflict scenario in which the lease for St Donat's Castle (the castle at Atlantic College) was up for review and had become an object of competing interests among investors and environmentalists. Through role-play of the various stakeholders the students learned the art of consultation and consensus-making (OBS 26.3.97).

(iii) *Learning is most effective when the curriculum transcends the level of the descriptive*: This premise, which implies the incorporation of vertical and horizontal dimensions of learning (see Arbab, 1994; Dillbeck and Dillbeck, 1987; Ploman, 1994; Tulasiewicz, 1996) entailed a threefold approach:

(a) Problem-solving and analysis (the vertical dimension) in both physical and conceptual terms, to enable students to examine the relations between a subject's components and identify the explanatory causes of a phenomenon. This fosters an understanding of the complexity of the subject. One teacher described this aspect in the context of mathematics:

On a pedagogical level the curriculum links in with maths - logic, problem-solving. It encourages inquisitiveness, observation. We ask 'How is that?' (TI)

(b) The location of a subject in a wider context (the horizontal dimension): this enables students to see its wider applications which in turn fosters a positive attitude to learning inasmuch as the subject's utility becomes evident. It also enables students to identify interrelationships between various fields of knowledge thereby helping them to generalize from the facts they have learned (Peterson, 1987 on Jerome Bruner). This entails two aspects:

- an international perspective, through, for example, the IB course Language A which incorporates the study of world literature in translation;
- an interdisciplinary approach, which allows educators to integrate a theme across a programme or number of programmes (e.g. Global Concerns, cf. p.75).

(c) Experiential learning, as discussed in chapter 6: aside from the services programme, a variety of 'projects' such as the Middle East project (cf. p.120) provided further opportunities for experiential learning.

The extent to which the threefold approach facilitates understanding is a subject meriting further research. Certainly the IB results (see p.80) indicate that the majority of students attained a high level of understanding. The following comment is insightful:

I think the motives [for learning] are understanding what you are learning.
That's when you think of passing the IB exam. Not thinking of passing the exam without understanding what you are doing. (SQ)

(iv) *Critical evaluation facilitates learning*: Concern for the critical appraisal of evidence was a ubiquitous feature of College pedagogy. The TOK programme performed a pivotal role in this regard. Pursuant to its purpose 'to stimulate critical reflection on the knowledge and the experience of students both in and outside the classroom' (IBO, 1994, p.3)⁷¹ students learned the rudiments of critical thinking. As one teacher commented:

We examine knowledge claims critically and show how to justify a set of beliefs. We use logic, that is, we examine premises and whether conclusions follow from premises. (TI)

Observation data, notably, but not exclusively, relating to TOK, IB Group 1 (Language A) and Group 3 (Individuals and Societies) (see p.77) confirmed that critical evaluation was accorded importance. For instance, during classes in Political Theory and History students critically evaluated the concept of freedom. In the former, it was in the context of Emma Goldman's analysis of the Russian Revolution by considering questions such as: 'Would the people participate freely?' and 'Can you rely on the voluntary element?' (OBS 24.3.97). In the latter, students examined freedom in relation to the emancipation of serfdom in Russia (OBS 24.2.97).

⁷¹ The 1994 IBO publication, *The Theory of Knowledge Guide*, was still current at the time of writing.

A broad range of subject matter was widely incorporated in the curriculum, including material that challenged, or was of a controversial nature. As aforesaid in chapter 3, one of the aims of the Global Concerns programme was to 'challenge values and attitudes'. The incorporation of school-based syllabi (which do not have IB prescriptions) indicates a willingness within the College to confront issues that are open to criticism. By way of example, 'World Religions' examined, *inter alia*, 'inter-faith dialogue' and 'the role of women in religion' (UWCA, 1997d, p.3). The curriculum also reflects an intention to extend students' cultural horizons. As two teachers commented:

In English students begin to see things in a world perspective. We use texts not already known them. (TI)

It is important to do classics but we try to envelop them into a different world... and to include work from other backgrounds. (TI)

An illustrative example was the inclusion of Euripides' *Medea*⁷² in the English literature course. This Greek tragedy about a Barbarian, challenged students to recognize the significance of 'Other' and helped them to critique current connotations of 'Barbarian' (OBS 25.3.97). The following student comment is apposite: 'The AC programme constantly shocks and forces one to recognize prejudice and question assumptions' (SI). This notwithstanding, some teachers felt that IB prescriptions were too restrictive:

Maths is culturally biased... There is no component on the history of mathematics, mathematicians, or a different cultural view of maths. (TI)

The IB should be jettisoned for UWC. It has lost some contact with UWC ideals. We couldn't get Global Concerns as an IB subject.⁷³ (TI)

The majority of teachers however, acknowledged that the limitations of the IB were, to some extent, a function of its role as an international examination system. They were for the most part satisfied with the latitude it provided for the development of new curricular initiatives. The responses of the former Director of Studies, Roger Fletcher,

⁷² Euripides (1994).

⁷³ It remains to be seen whether the current proposal to introduce a course akin to Global Concerns will be adopted by the IBO (see Jenkins, 1998).

reflected the general consensus. He was asked 'Do you think that the prescriptions of the International Baccalaureate are restrictive in any way?' (TI Q.1.3)

Yes. But that's the price we've got to pay to have recognition. If you want to be accredited by anybody you have to jump through hoops... and they [IB prescriptions] certainly come closest to anything that we would want. So it's a price I'm prepared to pay because it gives them [students] a passport.
(Interview, 24 February 1997)

Roger Fletcher was further asked 'Does the curriculum adequately reflect international curricular developments? (TI Q.1.12)

I think so because that's what the IB was set up to do; to take good practice from around the world. And the IB itself is constantly undergoing revision and we maintain quite a strong role in that, in curriculum development within the IB. (Interview, 24 February 1997)

The importance of critical dialogue as a tool for learning was well recognized. As one student commented in a discussion on 'international understanding', 'Even that phrase is completely abstract and you can't get anything from it unless you go down to it and you live with people and you talk with people' (SI). Students organized voluntary meetings to critically examine issues of specific interest:

There are discussion groups on eating disorders, gender identity. They offer the students the opportunity to become aware of these debates. They respond to student need. (TI)

The above research findings concur with those of Branson (1997) who reported that in her sample of 551 students from across eight UWCs, 77 per cent of students "felt their *'willingness to question traditions, conventions or knowledge'* had increased as a result of their UWC experiences" and that 'more than half indicated that TOK was one of the aspects of their UWC experience which had influenced this change most' (1997, p.105, *italics in the original*).

7.3. VALUES EDUCATION: ITS PARAMETERS AND TRANSMISSION

In order to evaluate the implications of values education for the research proposition it is firstly necessary to provide a definition of values education, as it was practised at Atlantic College and examine the way in which values education was transmitted.

7.3.1. Parameters of Values Education

The research findings suggest that the first premise stated above, viz. ‘the individual student is an autonomous learner’ was the fundamental tenet of the College philosophy on values education. The primacy of the value of individual autonomy was reflected in the belief that students would acquire their own set of moral values: it was the student’s responsibility to explore value positions and discriminate on the basis of reason and experience. The following comments are in response to the question: ‘How much attention is given to moral development in the curriculum?’ (SI Q.6; SQ Q.7)

Not very much. TOK gives a bit of attention to moral development, otherwise it is what you make of the curriculum yourself. (SQ)

You cultivate your own morality. (SI)

The curriculum gives much room to think and analyze for oneself, rather than being spoonfed information. (SQ)

I think it’s understood that we are all mature individuals and moral decisions are personal. If anything, the attitude⁷⁴ allows and helps to cultivate it... but how it develops is up to you. (SQ)

It must be said that it is all on our own accord and that we are not forced into it. (SQ)

The process of values acquisition proceeded within a moral framework but one which, as the discussion will demonstrate, was highly reductionist. The moral precepts it

⁷⁴ I interpret ‘attitude’ to mean the philosophy espoused in the UWC Mission (discussed below).

espoused are enunciated in the aforementioned UWC Mission and in the Atlantic College Code of Conduct. It is useful at this juncture to restate them:

UWC Mission:

Through international education, shared experience and community service, United World Colleges enable young people to become responsible citizens, politically and environmentally aware, committed to the ideals of peace, justice, understanding and cooperation, and to the implementation of these ideals through action and personal example. (Appendix I)

Code of Conduct:

- * The promotion of international understanding and tolerance
 - * Respect for others regardless of sex, religion, race, culture, or social status, coupled with positive action to remove intolerance wherever it is found.
 - * Active participation in a programme of Service to others and the environment
 - * The demonstration of leadership and responsibility in college affairs
 - * The proper pursuit of academic study
- (UWCA, 1996a, p.1)

While the College has in place procedures to be followed should the Code of Conduct be infringed (see Appendix VII), the interview and questionnaire data indicate that the UWC Mission and the Code of Conduct were susceptible to broad interpretation by both students and staff alike, as evidenced by responses to the aforementioned question: 'How much attention is given to moral development in the curriculum?' (SI Q.6; SQ Q.7; TI Q.1.6) Responses ranged from the view expressed by almost half (48%) of the students that the curriculum did not actively foster a moral perspective: to quote one student who commented bluntly 'None as far as I am concerned. There isn't any code of morals' (SQ), to the view expressed by a few students (11%) who saw it as a focal concern: 'Very much attention is given to moral development, especially if compared to my previous school system' (SQ). Midway between these two views was the attitude held by a significant minority (41%) of students that the College did foster a moral perspective, but that it was 'subtle' (SI). Few respondents provided any comprehensive definition beyond the frequently mentioned universal values of 'international understanding', 'tolerance' and 'respect'. One teacher spoke of an 'ethic of obligation' (TI). There was, however a general consensus among the student body that there was 'a basic guideline - nothing antisocial' (FGI; FN 25.3.97). There was also a measure of anti-materialist sentiment which was encouraged by the College aim

to 'avoid disparity of personal spending' (UWCA, 1996b p.2). While not pronounced, it was evident in the casual clothing worn by students, the simple furnishing in student day rooms (FN 25.3.97) and generally in their economy⁷⁵ (e.g. recycling (FN 23.3.97)). Alongside this minimalist code and the obvious requirement for students to 'recognise and observe the laws of the United Kingdom' (UWCA, 1996a, p.1) was its relativist counterpart, as inferred by the following responses:

Atlantic College does not take a moral stand. (SQ)

The wide range of cultures has ensured a wide range of opinions allowing for a wider view [on moral development]. (SQ)

We're all moral relativists. (TI)

Before evaluating the efficacy of this partnership, it is firstly necessary to examine how it worked in practice.

7.3.2. Transmission

Four areas of transmission merit discussion:

(i) *Experiential learning*: The importance of experiential learning as a vehicle for values education was abundantly clear. Respondents emphasized the Service Programme (discussed earlier) and residential life:

I think it [moral development] is much more taught just living together... trying to understand, respect and tolerate each other. If something bad happens it is usually talked about in each house. (SQ)

Moral development comes through very strongly in the service component. There is a moral to what we do and why we do it. It comes through in the

⁷⁵ One student referred to the 'wastage of paper' (SQ, cf. p.118)

pastoral programme;⁷⁶ not in specific subjects except Theory of Knowledge. There is no time to venture further afield. (TI)

Moral benchmarks come across in the things we do. There is the idea that no one is special, above anyone else. There is an equality of beliefs, tolerance. (TI)

...there is a faith in environmental nurturing; that it will develop rounded people. (FGI)

(ii) *Theory of Knowledge*: TOK gave particular attention to values education. As two students commented:

These aspects are discussed in the TOK course and also A1 Languages (literature) to a reasonable extent, though views are not forced or presented as orthodoxy. (SQ)

Not a lot of emphasis [on moral development] is put on the basic curriculum... but in the TOK course this issue is fully addressed as one is introduced to other points of view. (SQ)

Moral questions were an integral part of TOK. One of the course aims was to consider the question 'How should we lead our lives?' (UWCA, 1996a, p.1). An emphasis was also given to the role of wisdom. For instance, students study 'The Problems of Knowledge, Understanding and Wisdom as manifested in Practical Life Issues' (UWCA, 1996a, p.1). Additionally, the course addressed the following:

VALUE JUDGEMENTS

- What are the nature, origins and sources of our judgements as to what is Good? The threat of cynicism and subjectivism, past and present.
- Attempts at rational justifications: Natural Law, Utilitarianism, Existentialism.
- Maintaining visions of Good.

⁷⁶ The pastoral programme refers to the system of house parents, personal tutors and peer counsellors (outlined in chapter 3).

EDUCATION

... - What does it mean to pursue International Understanding? Is that ideal broad or deep enough to confront the personal, social and universal problems facing us today?
(UWCA, 1996a, p.3)

(iii) *Other International Baccalaureate and school-based courses*: Many courses notably, but not exclusively, in the arts and humanities, routinely explored values. The following teacher responses illustrate this point:

The aims [of Geography] focus on the importance of interdependability and the inter-relations between countries. It stresses internationalism. (Deon Glover, interview, 26 February 1997)

You can't read *Godot*⁷⁷, *The Outsider*⁷⁸, without attending to moral questions. (TI)

...they [morals] crop up constantly especially where the student doesn't like the character they're playing. Morals are debated but not exposed. (TI)

Development economics and much of macro is focused on inequality and maldistribution... We include environmental economics. The students are not told how to react. (TI)

Moral issues do come up [in the sciences]. All would attempt to comment on moral issues. (TI)

School-based courses gave explicit attention to values education. The findings of a documentary analysis comprising subject descriptors and course outlines are summarized below:

Peace and Conflict Studies: As a multi-disciplinary course which explored the meaning of peace and conflict at three levels - the personal, social and supranational, the areas

⁷⁷ *Waiting for Godot: A Tragicomedy in Two Acts* by Samuel Beckett (1956).

⁷⁸ Albert Camus (1995).

covered were necessarily broad. They included for example, the Universal Declaration of Human Rights; theories of human nature; racism; the treatment of minorities; conflict between the sexes; and large-scale conflicts. Several concepts such as justice, equality and non-violence were analyzed (UWCA, 1997a).

Political Theory: In this course, which provided an introduction to political theory and examined current political issues, students explored a range of political concepts among them liberty, democracy, equality and justice (UWCA, 1997b).

World Religions: Students studied the major world faiths 'with the aim of enhancing international and inter-religious understanding' (UWCA, 1997d, p.1). One of its themes - 'The Ethical Dimension' examined 'The principles upon which ethical attitudes and responses are based' (UWCA, 1997d, p.3). Through this course students learned about their own and other cultural traditions and the beliefs and practices embedded within them.

Notwithstanding the attention given to values education in school-based subjects and in several IB courses, there was no College-wide mission to promote, within subject areas, specific values; rather, it was a matter of teachers' personal discretion. Student comments suggest that teachers differed in this respect:

...it depends on the ability of the teachers to raise moral problems in [the] humanities and sciences. However, many teachers do not enhance the moral approach. (SQ)

...there must be ethical discussions in most subjects. I believe it is not avoidable. (SQ)

In the academic courses moral questions are seldom concerned. (SQ)

Teachers' comments are similarly illuminating. As two teachers commented in response to the question 'How much attention is given to moral development in the curriculum?' (TI Q.1.10):

It is by default through our own subject. There is no Atlantic College campaign. (TI)

People are given every opportunity. We try to give by example rather than preach. (TI)

Classroom observation data provide corroboratory evidence. In some courses where teachers had a measure of flexibility over content, exemplary material which related to the aims and ideals of the College were used. For instance, racial and gender questions were examined: the former in English Literature through the study of E. M. Forster's *A Passage to India*⁷⁹ (OBS 21.2.97); the latter in French Language in which the teacher made reference to the position of women in Vanuatu (OBS 17.4.97). Also through the force of personal example, teachers as role models, provided moral leadership, notably, but not exclusively, in the service programme where, as it has already been shown, moral precepts such as responsibility and reliability were critical to the programme's success. Within the classroom, however, while many teachers were willing to discuss moral issues, in the main, teachers made little demonstrable effort to promote principles of moral conduct through the curriculum. In point of fact, there was a reluctance on the part of some teachers to do so:

We do not preach or take a moral line. That would be highly inappropriate in a multicultural college. (TI)

The topic [of moral development] is a taboo in the college because of the different points of view of what is moral or immoral. (SQ)

...the staff are quite afraid of offending people who come from societies who have different morals to their own. (SQ)

The above comments suggest that some teachers were of the view that the promotion of specific values bearing on personal morality would be an imposition on students, risk personal intrusion and jeopardize the teacher-student relationship. A teacher's admission that 'We can't interfere with the cultural background of students' (TI) points to a possible dilemma among a contingent of the teaching body: Should the doctrine of moral relativism be used as a pretext to sidestep issues of personal morality? One could venture to assert that the virtue of tolerance has been misapplied. A quotation of Mark Holmes with reference to schools generally, is apposite:

⁷⁹ E. M. Forster (1991).

Tolerance is not a trivial matter in the school. In an arena where ideals, cultures, world views come into close contact, an openness to others is an essential value. But it is not a value that should be unduly elevated. It cannot stand the weight of absolute status, for it is by its nature relative. (1992, p.96)

(iv) *Atlantic College initiatives*: Values education was transmitted through a range of College initiatives. Examples include:

- Drama: by way of example, the annual school play - David Edgar's *Entertaining Strangers*⁸⁰ probed moral issues concerning social class, the use of alcohol and the Christian doctrine of sin and redemption (OBS 22.3.97).
- Friday Night Lectures (see p.75) when students considered, *inter alia*, 'the consequences of action' (TI).
- Global Concerns (see p.75) which provided a forum for value-based discussion on humanitarian and environmental issues.
- The Kurt Hahn annual lecture in which students learned about Hahn's educational principles.
- National Evenings (see p.75) which fostered a reverent attitude towards one's own culture and other people's cultures.
- Peer Counselling: students developed counselling skills through a specialist training course offered by the College medical department. The course gives attention to bereavement, family break-ups, work stress and so forth (Colin Jenkins, personal communication, 19 January 1999).
- The Religious Conference (see p.75) which provided the opportunity for students to discuss humanity's religious traditions.

That Atlantic College utilizes - to a greater or lesser extent - both interdisciplinary and subject-based approaches is notable. Interestingly, the IBE's project 'What Education for What Citizenship?' is commendatory in its preliminary findings, with respect both to the cross-subject approach *and* the subject-based approach to citizenship education:

It [the cross-subject approach] seems to be associated with the development of orientations of solidarity and, especially, with favourable dispositions on the part of students to active participation at the school and community levels, in

⁸⁰ David Edgar (1986).

functions which seem to have a great civic and political didactic potential: participation in students' councils; in the school's extra-curricular activities; in community service; and in charitable activities. (Albala-Bertrand, 1997, p.6, *emphasis in the original*)

However, a subject-based approach

...seems, in general, to be better adapted to knowledge acquisition and to developing attitudes related to citizenship... [It] seems better adapted to the development of awareness related to the political functioning of the regime, as well as to *human rights*. It also seems associated with the birth of attitudes of political and religious tolerance, cultural openness... and involvement in school-level activities. (Albala-Bertrand, 1997, p.6, *emphasis and italics in the original*).

An enquiry into the benefits of one vis-à-vis the other is a topic that merits further research.

7.4. IMPLICATIONS FOR RESEARCH PROPOSITION

This section first examines the extent to which, at Atlantic College the preservation of cultural heritage is valued; and the extent to which international understanding prevails. It then considers some by-products of the pedagogical and curricular approach to values education. Finally, in light of the evidence presented in this chapter it examines the nature of the student community.

7.4.1. The Preservation of Cultural Heritage

There is evidence to suggest that the preservation of cultural heritage was accorded a high value. Students attested to the importance that it was given in College life. They were asked: 'Do you feel that your cultural heritage is recognized and valued?' (SI Q.4:2; SQ Q.20). The vast majority (88%) of students responded in the affirmative.

Some students (28%), however, added qualifiers. The following comments are insightful:

Yes definitely... You are supposed to represent your country and then you realize that you don't actually know that much. It makes everybody slightly nationalistic to come here. It's made me definitely value more the *culture, the traditions, than I did before, which I think is really positive. And you certainly appreciate everything that is cultural in this place. (SI)

Yes and especially when you come here you start to think about your cultural heritage and what you have to tell and show other people. You begin to think about your country more and how it is seen by other countries. (SQ)

Actually I am more aware of my cultural heritage than I have ever been in my life and many people value it, if not all. (SQ)

Yes, national evenings are a great example of respect, recognition [and being] valued. (SQ)

I think that my cultural heritage is recognized by my personal effort to present it. However, I am not sure about if it is valued! (SQ)

These comments illustrate several points:

- The first two comments point to a link between the preservation of cultural heritage and an understanding of citizenship. They suggest that the international environment at Atlantic College is, itself, a catalyst for students to explore their cultural heritage inasmuch as students feel it a civic duty to 'represent' their country which arguably requires one first to be suitably inducted into one's own culture. Furthermore, it can be inferred that while the students were motivated by a sense of duty, they willingly accepted this duty.
- The first two comments also reflect an intellectual curiosity and a willingness to look introspectively - two characteristics of the autonomous learner, as aforementioned.

- The reference to a 'slightly nationalistic' sentiment can be understood, if read alongside other comments, as a sane, rather than fanatical patriotism; by way of example, an often expressed sentiment was '[College life]... reinforces national loyalties but also extends international loyalties' (SI).
- The last three comments highlight the students' concern that their culture be valued by others. This suggests that community respect was important in legitimizing their own regard for their cultural heritage and ultimately their quest for meaning and purpose in life. While the final comment expresses uncertainty as to the extent to which fellow students valued their cultural heritage, as evidenced above, the mass of the student responses suggests that in general, students expressed a sincere interest in others' cultural heritage (discussed below).

Teachers provided a mixed response to the question 'Do you feel that students' cultural heritage is recognized and valued?' (TI Q.5.2). While many teachers responded in the affirmative to this question and other questions bearing on the theme, some held dissenting views. A few teachers noted a disproportionate Western influence (a view that was shared by a small number of students who reported a 'Western bias' (SQ)). The following comments encapsulate the range of views expressed:

Yes. It is done in many ways - National Days, National Evenings. We like students to understand more about their nationality. They're not rootless. (TI)

...Some possibly lose cultural ideals.⁸¹ (TI, cf. p.114)

On the whole yes, but you could argue that we're too Western. A Western liberal view predominates. (TI)

Teachers' recognition of a pervasive Western influence is affirmed by Branson. She reports concern among 'some staff... about the essentially western orientation of approaches to teaching and learning promoted in UWCs' (1997, p.84). A Western influence could, to some extent, be anticipated given the large cohort of British students (23.2 per cent) and the location of the college in the United Kingdom. However the research findings indicate that it did not appear to be a strong countervailing force - at least in respect to the preservation of cultural heritage - its

⁸¹ This response was in answer to the question 'Do you observe any changes in individual student attitudes and behaviour during their enrolment?' (TI Q.5.6).

effect on pedagogy is discussed later in this chapter. For the purposes of the argument, the foregoing discussion in this thesis has identified a number of events and programmes which encouraged students to explore their own cultural traditions, most notably National Evenings. Observation data indicated that students responded with creative enthusiasm to such opportunities and further, that they expressed a positive self-concept and respectful regard for their culture. The African National Evening provides a salient example (OBS 23.3.97): approximately 25 students (including a few white South Africans) performed all manner and medium of arts including theatre, dance, music, storytelling and poetry. The most potent presentation was the recital of a song 'I love you Swaziland, I love you Southern Africa, I love you...' which was accompanied by traditional drums while students, dressed in national costume, laid branches on the stage in a symbolic demonstration of African solidarity.

The preservation of cultural heritage was conceptualized as a 'substructure' of international education (Fyfe, 1993, p.218): it did not detract from the promotion of international understanding; rather, as illustrated above, it enriched the life of the individual student and the student community. It also appeared to help students to see the relativity of national modes of life and traditions thereby fostering an attitude of tolerance. In one student's words:

International understanding, which is learning to live with people from all over the world and learning tolerance for each other's cultures, customs, habits and traditions. (SQ, cf. p.102)

7.4.2. International Understanding

As one of the ideals enshrined in the mission of the UWC, international understanding is the leitmotif of Atlantic College. In chapter 5, two students' definitions of the term were cited: the preceding quotation above and the following:

International understanding - open-mindedness, community service, taking action with regard to [the] environment, politics, etc. (SQ, cf. p.102)

The two quotations complement each other: the first affirms a global and tolerant outlook as a necessary condition while the second emphasizes an open state of mind, personal commitment and a participatory ethic. A selection of responses follow:

I feel definitely that the world has become smaller. And even if I was concerned about what was going on in the world before, I feel it in a more personal way now, very much. And that's a consequence of knowing people... A girl in my house comes from Rwanda and knowing people who come from areas that you read about in the newspaper, it makes you more personally connected to it in every way. Now instead of feeling that I sort of sit on top of my country in my little house and look out and there's lots and lots of world out there, instead [*sic*] I feel more in the middle of it and that I can go anywhere. It is kind of strange. I probably feel more globalized and I like it very much. (SI)

You are naturally more open to others' interpretations. You are more determined to succeed in making a difference in whatever you do and more inclined to give of yourself to others. (Suki Moore, interview, 6 May 1997)

Everyone is willing to learn and share in my culture. (SQ)

It makes you more aware of the world from different points and perceptions. (SQ, cf. p.107)

I think that an international viewpoint and an international perspective is vitally important in the nationhood in any country in this century. (SI)

There is a collective will to get on with each other, confront issues. (FGI)

What is striking about the first comment above is the effect of the personal encounter: it begets empathy and promotes an awareness of human interconnectedness. The second, third and fourth comments, in their spirit of open-mindedness, bear evidence of the College pedagogy which, as outlined earlier, affirmed the importance of an enquiring mind. Taken together, the comments above indicate an attitude of advocacy in respect to international understanding in that they infer a shift in outlook and/or a commitment to action. With respect to the level of student commitment to implement, *inter alia*, the ideal of international understanding, chapter 5 (cf. pp.114-17) reports confirmatory research findings with the qualifier that 'Commitment to UWC aims' is a

criteria for selection of candidates (see Appendix VI, 4.4). Notwithstanding a predisposed commitment to international understanding, the majority of the above comments indicate - through the frequent use of the modifier 'more' - that a significant number of students experienced a maturation in their depth of international understanding. Sir William Taylor's research (1994) provides corroboratory evidence:

Nearly all [students] report enhanced understanding of other cultures and traditions, greater tolerance, a clearer recognition of individual strengths, and a heightened commitment to public and community service. (1994, p.12)

There is little counter evidence in respect to the characteristics of international understanding. One Latin American student bemoaned the mistaken view that his social group was exclusive:

Being a Latin means that the rest of the college think that we are a very close group without any other friend except for us but that is not true at all. It is just prejudgement of our culture. (SQ)

Observation data and field notes confirm that groupings of students along geographical lines were not very common. From time to time in social spaces students congregated with their fellow native speakers - a natural enough phenomenon when all classes and service activities were categorically multi-cultural. The social spaces aside, geographical groupings were only evident where there was an activity related to a specific region, as in the case of Latin American students who arranged a meeting to discuss problems in their area (FN 25.3.97). It was not my observation that such groups were aloof or exclusive. Arguably groups of this type may in fact help to build alliances between students from warring nations.

The foregoing discussion suggests that the curricular and pedagogical interventions which aim to preserve cultural heritage and promote international understanding were largely successful. I will now consider the implications of the pedagogical and curricular approach to values education for the development of a globally oriented, participatory student community.

7.4.3. Pedagogical and Curricular Interventions Bearing on Values Education: A Closer Examination

At the beginning of this chapter the 'pedagogy of philosophical inquiry' as practised at Atlantic College, was outlined. Notwithstanding its obvious merits, some problems with the pedagogical approach have surfaced during the analysis of research data relating to values education. To better understand the nature of the problems - which will be described shortly - it is helpful to conceptualize the social experience of a student at Atlantic College. For a student coming from a distant country to an unfamiliar territory, separated from family and friends, the experience - at least at first - could be dislocating. In one graduate's words 'It's as if you've fallen off a spaceship' (FGI)! One can appreciate this graphic simile when considering the diversity of the student body as candidly described by the Principal in chapter 5 (p.110). While the College has in place a number of measures to minimize any feeling of dislocation, notably an induction programme (see p.74), it could be anticipated that some students would experience moral insecurity which might not be easily removed. As one graduate commented:

It's a melting pot. Some are better at coping than others. We had an Ethiopian student who was shocked that men and women mixed. It was an infringement for a man to enter a room she was in. But for the Americans and Swedes, there were too many rules. (FGI)

The preceding quotation poignantly illustrates the divergent views within the student community. Clearly, any prescription for values education is likely to be contentious. However, the quest for conciliation had its attendant costs. To these I now turn.

The criticisms centre on two areas: (i) philosophical inquiry and (ii) moral relativism.

(i) *Philosophical inquiry*: Teacher and student comments suggest that the virtue of inquiry was raised to such an extent that it was partially failing to serve its rightful purpose. Essentially it was an over-emphasis on questioning that was problematic, for some students. One student associated it with a Western tendency to question and not arrive at answers and noted that the 'lack of answers in TOK' was 'frustrating' and that it was 'difficult to cope' when attitudes were challenged (FN 26.3.97). Another student reported 'confusion made by the questioning and philosophizing of beliefs' (SQ). Students were not alone in their concern. In response to the question 'Do you

identify any barriers to learning and achievement?' (TI Q.5.1) one teacher commented 'The informal questioning: some students find it threatening. They don't see it as appropriate. They rely on teachers' (TI). Indeed it could be anticipated that a feeling of intimidation might be experienced by morally insecure students and by students from Asian and African countries, in particular, where the dominant method of teaching is didactic, and note taking and rote learning is the common experience of many students. While such students would, no doubt, have benefited by developing their questioning capabilities, one can question the extent to which moral ambiguity presented an obstacle - a subject of discussion below.

(ii) *Moral relativism*: In chapter 2, reference was made to a postmodern tendency for 'the abstraction of values and standards to a very high level of generality that will permit extreme levels of differentiation' (Waters, 1995, p.159). This tendency was evident at Atlantic College: while, as it has been pointed out, there was a minimalist moral code, the question of personal morality was one that was largely at the discretion of the individual student. While many students were content with this approach, a significant minority expressed their disquiet. The following comments illustrate the breadth of opinion:

Necessary guidance where we need it but no more, which I feel is very good as we are in a way preparing to live an independent life from now on. (SQ)

The teachers who are older and more experienced, never point out what is good behaviour or what is bad. No moral codes leads to rare moral teaching throughout the curriculum, which makes the curriculum impossible for International Understanding, the aim of the UWC. (SQ)

I am pretty sure that this college does need a moral heartbeat to do even better than it is doing. (Anon., 1997, p.7)

While the foregoing discussion in this chapter and in chapters 5 and 6, includes some critical comments relating to students (e.g. a lack of humility cf. p.114), responses have for the most part, been complimentary. That the highly reductionist moral code did not bring in its wake widespread attitudinal and behavioural problems can at least be partially explained by four factors:

- Moral and intellectual maturity are criteria for student selection (see Appendix VI).
- The College staff set a moral example (see p.160) and rebuked students where necessary (e.g. see p.118).
- The College ethos upholds noble goals (cf. p.75). As one student put it 'AC tries to engender ideals for making society a better place' (SI).
- The residential community itself had an immunizing effect, as the following comment illustrates:

Everyone has a respect for each other. ... Living in such a tight close-knit community there is no room for friction. Once you respect others you don't infringe the guidelines. (SI, cf. p.115)

These factors notwithstanding, some teachers also intimated a need for more explicit moral guidance. For instance, two teachers observed a moral ambiguity among some students:

Where to hold the moral line is difficult [for students]. (TI)

Moslems have a firm and concrete idea of how to act... Some British and American students are vague. (TI)

The presence of moral ambiguity suggests that some students could have benefited from a more formal programme of religious education inasmuch as religion is, arguably, the *sine qua non* of morality, in that morality is based on divine law. Some systematic study, therefore, of the moral precepts which all religions espouse would provide a solid framework for the cultivation of values. College-wide exposure to the study of religion was restricted to the Religious Conference (see p.75) and TOK components. While the World Religions course was an available option, enrolment was limited by the IB regulations which, as aforesaid, permit students to take only one school-based course. (Twenty-three students sat the IB exam in 1997.) It is worthy of note that the Comparative Religion Study Group (an optional activity) was established by a student who felt that greater attention needed to be given to the study of religion (FN 25.3.97).

The measure of the impact of the problems outlined above must be weighed in the balance with the overall impact of the interventions of which they formed a part. In order to conduct this appraisal, it is necessary to examine the nature of the student community pursuant to the research proposition.

7.4.4. The Nature of the Student Community: An Evaluation

The preceding discussion in this chapter and in chapters 5 and 6, have to a considerable extent, already defined the characteristics of the student community. The forthcoming discussion presents research data which pertain specifically to the descriptors 'global orientation' and 'participation'.

A global orientation - to a greater or lesser degree - was evident among the vast majority of students. It took primary expression in a consciousness of world citizenship; a consciousness which evolved over time. As two students commented:

Now, citizenship is more to me where your heart, your attitude lies, not where you were born or what passport you hold. (SQ)

I certainly believe more strongly now that all people of the world are of one nation. (SQ)

The value of intercultural personal contact was commonly identified as a source of influence. One student explained in metaphorical terms: 'The world is no longer just a multi-coloured piece of paper. It becomes more real when you know people from there' (*sic*) (SQ). For another student the intercultural contact enabled her to see beyond the distinctions of nationality:

In the second year you get closer to these people [fellow students]. Then instead of looking at them as something (*sic*) 'Oh yeah an Israeli friend I have' or whatever, you just look at them as the person they are. (SI)

The intercultural contact also prompted students to re-examine their attitudes and recognize their prejudgements. As one student conceded:

You think you're so internationally aware and then constantly you get these examples to show that you're not being as sensitive as you ought or you don't know, you don't understand everything. (SI)

It is worthy of note that the research finding that intercultural personal contact was a primary influence in developing international awareness concurs with the findings of research relating to Atlantic College (Taylor, 1994), the UWC (Branson, 1997) and to other international institutions (Bremer and van der Wende, 1995; Hayden and Thompson, 1995c; van der Wende, 1996).

There was a strong will among the majority of students to develop a cosmopolitan attitude; as the foregoing discussion in this chapter has shown, in general there was a high level of student interest in learning about other cultures. It is evident that students' inquisitiveness was a motivating factor. The following responses, the first from a student; the second from a recent graduate provide illustrative examples:

People are always eager to know and tell. For example the international shows, where it is obvious that so many people just want to take part or go as an audience just to know. (SQ)

In the Cultural Evenings we try to identify with other students' views. The group's response is to try to find out where a person is coming from. (FGI)

As indicated in chapter 5, student participation was evident in a range of areas. Consistent with the notion of the autonomous individual are various forms of participation associated with citizenship: a corollary of the principle of personal autonomy is that of personal responsibility - the recognition of one's moral and social obligations as a citizen. Students' exercise of responsibility appeared to be linked to two interrelated aspects. Firstly, an understanding of duty:

Citizenship: it begins to be an attitude you have towards life, as a responsibility you have as a thinking human being. (SI)

...we have been told many times that we are the coming leaders of the world, which is a bit scary... We've got a lot of responsibility. (SQ, cf. p.113)

Moral conscience also served as a stimulus for community involvement:

It [citizenship] involves participation in the broader community - speaking out and taking action if you feel something is wrong. (SQ)

There's this feeling that you have responsibilities in the community... Global Concerns is not compulsory... it is highly encouraged and most people go and very many feel that it is their responsibility to do so. (SI)

Secondly, responsibility appeared to be associated with self-expression; the recognition that one has the capacity to articulate one's views. The students' extensive participation in College affairs provides an illustrative example. Students were asked: 'Do you have the opportunity to participate in College affairs? If so, how are your views represented?' (SI Q.4.3; SQ Q.21). The response was unambiguous: one hundred per cent of students felt that they had the opportunity to participate. A small minority (8%) of students added qualifiers. The following response is largely representative of the samples:

The College is considered to be fairly liberal and to a large extent 'student run'. Our views can be voiced through staff-student council meetings, college meetings or even by simply talking to the Principal. (SQ)

The processes of democratic citizenship were not, however, without their critics. As two students remarked:

Yes, [there is the opportunity to participate] but the views cannot be taken individually because of the different cultures. My point of view can offend, sometimes, others' cultures. (SQ)

There is a democratic system but it doesn't work. There's eternal discussion. (SI).

The latter remark is reminiscent of the aforementioned problems relating to the pedagogy of philosophical inquiry and moral relativism: it typifies both the objection to 'a Western tendency to question and not arrive at answers' and the problem of ambiguity.

On balance, it is evident that ‘global orientation’ and ‘participation’ were primary defining features of the student community. Importantly, the high level of student participation suggests that students had translated an international awareness into a personal engagement in community life; an indication of their commitment to the UWC ideals.

7.5. CONCLUSION

To the extent that a global orientation and participation characterized the Atlantic College community, the research suggests that curricular and pedagogical interventions (bearing on values education) which aim to preserve cultural heritage and promote international understanding were largely effective in the development of this community. It is not my intention here to recapitulate the research findings; they are further discussed in chapter 8. This notwithstanding, the following are noteworthy:

- The broad range of interventions (bearing on values education) which aim to preserve cultural heritage and promote international understanding, viz. the service-programme, TOK, IB and school-based courses and College initiatives
- The importance accorded to the development of personal responsibility

Two problems associated with the otherwise effective pedagogy, that is, the over-emphasis on questioning and the highly reductionist moral code, point to two educational challenges:

- To strike a balance so as to ensure that the curriculum is both respectful of the individual and responds appropriately to the dictates of local, national and international contexts.
- To develop and implement a values education in a pluralist student community. What foundational moral precepts should be emphasized? How should they be inculcated to ensure that their meaning and import are clearly defined in students’ minds?

CHAPTER 8: Conclusion

The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture... should, by their very nature, be regarded, as far as this planetary life is concerned, as the furthestmost limits in the organization of human society.

Shoghi Effendi, 1936 (1974, p.163)

8.1. INTRODUCTION

Clearly, the educational implications of globalization are manifold and command a bold educational commitment. Indeed, the resourcefulness and moral endeavour required to resolve the problems which have come in the wake of globalization are of such magnitude that human development itself, is now on the global agenda.⁸² This concluding chapter revisits the central research proposition in light of the research findings. Firstly it presents a summary of the main findings and considers their implications for the research proposition. The findings are then classified in relation to the community attributes 'global orientation' and 'participation'. Following suggested avenues for further research, the chapter concludes with a propositional statement relating to the concept of world citizenship and its implications for a model of human development.

8.2. SUMMARY OF THE MAIN RESEARCH FINDINGS

This section is organized in relation to the central research proposition presented as four subsidiary propositions.

⁸² See for example *Agenda 21* (United Nations Conference on Environment and Development, 1992); WDEFA (WCEFA, 1990).

8.2.1. First Subsidiary Proposition

This proposition is restated below:

Curricular and pedagogical interventions which aim to transmit a vision of a global society are effective tools for the development of globally oriented, participatory student communities.

The research findings presented in chapter 5 indicate that the concept of vision at Atlantic College transcended the propositional concept ‘vision of a global society’ in that the concept of vision was operationalized through four specific visions, viz.:

- (i) an idealistic vision;
- (ii) a vision of the current world situation;
- (iii) a vision of the Atlantic College community; and
- (iv) a vision of human potential.

These four strands will now be summarized in turn:

(i) The idealistic vision was clearly articulated albeit not in fine detail. Characterized by international ‘peace, justice, cooperation and understanding’, it provided purposeful direction for the activities of the student community. However, owing to its abstract nature, the College found it necessary to supplement it with a more explicit educational approach, as summarized in (ii) below. The idealistic vision (and a futures dimension in the broader sense) were primarily transmitted through the teacher in the classroom, and the residential life, services and activity programme and ‘hidden curricula’ rather than the academic course content.

(ii) The vision of the current world situation was defined by contemporaneous events and problems worldwide. The curricular interventions which contribute to this vision, notably Global Concerns, developed a global and critical perspective within the student community. Furthermore, they harnessed a commitment to action and promoted awareness of possible future scenarios.

(iii) A vision of the Atlantic College community as ‘a good microcosm of the world as it should be’ provided a tangible goal for students to achieve vis-à-vis the abstract idealistic vision in (i) above. As the object of idealism for the majority of students, it

encouraged participation and a generally high level of commitment. Residential life and activities oriented around this goal provided ample opportunity for students to implement their idealism and appropriately challenged them.

(iv) The vision of human potential implicit in the curriculum and pedagogy echoes Hahn's motto 'Plus est en vous'. This vision underpinned the vision of a united community inasmuch as a shared understanding among staff and students about human capabilities and individual responsibility, helped to ensure majority participation. By appealing to students' better nature, students appeared to develop a positive self-concept.

The research findings do not invalidate the above proposition inasmuch as 'vision of a global society' is inherent in both the idealistic vision and the vision of the current world situation, and the transmission of these visions engendered global awareness and participatory attitudes. This notwithstanding, the findings indicate that any one strand of the four outlined above would be largely ineffective in the absence of its counterparts, as the four strands are complementary and mutually reinforcing.

8.2.2. Second Subsidiary Proposition

This proposition is restated below:

Curricular and pedagogical interventions which aim to promote an ethic of service are effective tools for the development of globally oriented, participatory student communities.

The research findings presented in chapter 6, in general, lend support to the second subsidiary proposition. While the effects of service-learning differed in relation to the nature of the service activity pursued, it has been possible to identify the principal effects in the areas of character building, skill formation, social relations and international understanding. These are summarized below:

Character building: Service-learning activities appeared to stimulate the development of self-confidence and personal qualities, notably commitment and responsibility.

Activities of a challenging nature (e.g. life saving) and those involving social interaction (e.g. home visits) seemed to be particularly effective for character building. Furthermore, a perceived need for the services rendered (e.g. coast guarding) seemed to be associated with a heightened commitment to the service ethic.

Skill formation: Service-learning availed students the opportunity to acquire a range of new skills (artistic, problem-solving and so forth). Students affirmed their value for post-College life. Leadership skills were accorded particular importance.

Social relations: The social orientation of service-learning enabled students to engage with people beyond the borders of the College thereby allowing them to interact with people of diverse backgrounds. This interaction gave practical expression to the principle of reciprocity in that students demonstrated a communal readiness to serve the local community which habitually provided services for the College. The social orientation also fostered the development of personal qualities, importantly, reliability and trustworthiness and strengthened relations among the students. Students who participated in the rescue services, appeared to be disadvantaged in that they had only limited social interaction. This points to a need for students to diversify their service activities.

International understanding: Through service activities, in particular, those involving people in need, students developed a more concrete understanding of their common humanity. The acquisition of intercultural skills appeared to be associated with increased civic involvement and improved ability for teamwork.

Based on an analysis of the research findings in relation to Dewey's model of experiential learning, the research found that the proposition could be strengthened if curricular and pedagogical interventions were made more effective through the practice of reflection as this would allow the exercise of judgement and more clearly define the meaning of service in students' minds.

To conclude, the effects of service-learning appear to be of considerable import. These effects and the conditions which bring them about, merit further research. It would seem that the effectiveness of service-learning is associated with the worthy nature of the task performed: learning that is meaningfully related to students' lives enables

students to connect their learning to a greater purpose. This appears to engage the students' interest and elicit their enthusiasm.

8.2.3. Third and Fourth Subsidiary Propositions

These propositions are restated below:

- (iii) *Curricular and pedagogical interventions which aim to preserve cultural heritage are effective tools for the development of globally oriented, participatory student communities.*
- (iv) *Curricular and pedagogical interventions which aim to promote international understanding are effective tools for the development of globally oriented, participatory student communities.*

Chapter 7 examined curricular and pedagogical interventions bearing on values education, which aim to preserve cultural heritage and promote international understanding. The chapter was prefaced with an exposition on the College pedagogy - a 'pedagogy of philosophical inquiry'. The chief merits of this approach appear to be as follows:

- * stimulation of intellectual curiosity and introspection
- * enhanced understanding
- * a positive attitude to learning
- * the encouragement of student participation
- * development of skills in problem-solving and analysis
- * the contextualization of knowledge
- * development of questioning capabilities

These apparent merits are clearly worthy of note. However, some demerits surfaced in the analysis of research data (summarized shortly). The following statements regarding the research findings are specific to interventions bearing on values education. The research findings lend qualified support to the third and fourth subsidiary propositions. A summary of the main findings is provided below:

The research indicates that a global orientation and participatory attitudes and behaviour were distinctive characteristics of the student community. The majority of students were, to quote UWC Vice-President, Sir Ian Gourlay, 'projectors of the UWC ethic' (UWC, 1998, video). There was a continuity of interest in promoting a consciousness of world citizenship. The diversity of the student community was used as a resource to this end; intercultural contact in residential life was particularly effective in this respect. The encouragement given to inquisitiveness and curiosity induced cosmopolitan attitudes and a participatory ethic inasmuch as students exhibited eagerness to learn about their own and others' cultural heritage and consult on topical issues of local, national and international interest. A sense of personal responsibility appeared to engender a moral conscience and democratic competencies important for functioning in global society. In community life this was illustrated through students' engagement in the initiation and execution of activities and programmes and through acts of service.

These findings notwithstanding, the research found that problems were encountered and that these were linked to the pedagogical approach. Firstly, the virtue of inquiry was over-accentuated: the copious questioning of knowledge was too much for some students. Secondly, the primacy given to the value of individual autonomy appeared problematic. As explained earlier, individual autonomy was identified as an overarching value at Atlantic College. The value is premised on the understanding that students will acquire their own set of moral values through the use of reason and the learning they derive from experience. Pursuant to the epistemological view that students' exercise of personal judgement is a reliable tool for determining moral values, the College adopted a relativist position and functioned with a minimalist moral code. Some teachers and students expressed a need for more explicit moral guidance. While this sentiment was not widespread, it was articulated by a significant minority of both teachers and students.

While a margin of difference in respect to personal morality may be anticipated, the research findings suggest that in a diverse student community, a relativist approach to values education is problematic. This notwithstanding, it must be concluded that the broad range of interventions bearing on values education were, in general, advantageous inasmuch as the community exemplified a globally oriented and participatory pattern of functioning.

8.2.4. Key Interventions in Building a Globally Oriented and Participatory Student Community

In this section curricular and pedagogical interventions which appear to be pivotal in the development of the globally oriented and participatory student community of Atlantic College, are identified. Each intervention or group of interventions is listed according to the attributes 'global orientation' and 'participation'. It is not intended as an exhaustive list. To avoid repetition, the mechanics of the relationship between the intervention and the attribute are not made explicit here.

8.2.4.1. Global orientation

- Interventions which transmit an idealistic vision → ability to imagine alternatives in a global context
- Interventions which transmit a vision of the current world situation → recognition of global interdependence
- Interventions which transmit a vision of Atlantic College community → immediate goal to fulfil → heightened commitment to implement the ideals → promotion of tolerance
- Interventions which transmit a vision of human potential → increased sense of individual responsibility (a precondition for global responsibility)
- Service-learning → personal encounter with human diversity → a more acute observation of common humanity; and the knowledge that prejudicial barriers can be dismantled and people of diverse backgrounds can effectively work together
- Pedagogical interventions which foster inquisitiveness and curiosity → interest in the world's cultural heritage → cosmopolitan attitudes
- Residential activities → orientations of solidarity and improved understanding of social relationships → consciousness of world citizenship

8.2.4.2. Participation

- Interventions which transmit an idealistic vision → abandonment of fear and pessimism → strength of purpose → will to act
- Interventions which transmit a vision of the current world situation → informed critical perspective → commitment to action
- Interventions which transmit a vision of the Atlantic College community → immediate goal to fulfil → collective participation
- Interventions which transmit a vision of human potential → positive self-concept → higher expectations → majority participation
- Service-learning → a more acute observation of society's needs and problems → moral conscience and individual responsibility → will to act
- Service-learning → a sense of fulfilment and confidence in individual capability → participation in civic life
- Pedagogical interventions which foster a participatory approach to learning → discussion ethic → promotion of self-expression
- Residential activities → social encounters → service ethic
- Interventions which preserve cultural heritage → enriched cultural life → positive self-concept → feelings of nobility and self-worth → will to act
- Student initiated projects and programmes such as Global Concerns → individual responsibility and student motivation

As key elements in the development of the Atlantic College community, the above interventions might usefully be applied in other organizational settings. The operational details need not necessarily replicate those of Atlantic College; their

application could be varied in accordance to contextual factors. Importantly, it is the undergirding universal principles which merit attention. By way of example, if one considers interventions which transmit an idealistic vision: the hope imbued through their transmission is an expression of an universal principle, viz. human attraction to beauty. Farzam Arbab puts it succinctly: 'One of the greatest powers that motivates... is the power of the attraction to beauty' (1994, p.26).

It should be borne in mind however, that the interventions operate in tandem one with another. To concentrate efforts in the transmission of an idealistic vision at the expense of addressing dire social realities would be inefficacious and negligent. Likewise should a multi-ethnic school decide to become residential it would be wise to do so in association with other interventions to counterbalance ethnic rivalry which might otherwise impair learning and community functioning.

It should not be inferred that the preceding reference to residential schools constitutes a statement of preference for residential schools. In point of fact, the greater scope for family life in non-residential schools may be more beneficial for students than the potential benefits of residential learning: since the family is the fundamental unit of global society, the nurturing of family relationships is all important.

8.3. NEW DIRECTIONS FOR FURTHER RESEARCH

As international curricula and pedagogy are relatively new areas of enquiry the scope for further research is immense. This thesis has identified several areas which particularly merit further research. A greater insight would be advantageous in the following areas:

8.3.1. Research Areas Related to Chapter 5: The Concept of Vision

- The influence of a futures dimension in the curriculum
- The effects of community building (at the level of the school) on participatory attitudes and behaviour

Research specific to Atlantic College

- The effect of gender on an individual's self-concept and formulation of goals

8.3.2. Research Areas Related to Chapter 6: Service-Learning

- Approaches to incorporating an ethic of service in the curriculum
- The effects of service-learning on affective and cognitive learning including student understanding of the relationship between theory and practice
- The relationship between the local dimension of service-learning and orientations of solidarity
- The influence of the practice of reflection on action (where action could involve acts of service or other purposeful activity)

Research specific to Atlantic College

- The service activities of graduates
- The specific effects of different service components of the service programme, viz. Creative Services; Environmental Services; Rescue Services; and Social Services.

8.3.3. Research Areas Related to Chapter 7: Exploring the Boundaries of Pedagogy and Values Education

- The relative effectiveness of interdisciplinary and subject-based approaches to citizenship education
- Values education in pluralist student communities
- The relationship between the preservation of students' cultural heritage and participation in civic life
- The role of micro-level interaction (both at the level of the residential community and local community) in the development of international understanding

8.4. CONCLUDING REMARKS: TOWARDS A MODEL OF HUMAN DEVELOPMENT

It is a principal argument of this thesis that education is a powerful instrument for social transformation. The experience of Atlantic College has provided a range of insights bearing on this argument. One such insight has been the implications of a forceful conviction of world citizenship. On the basis of this research, I would like to offer here, a propositional statement relating to the concept of world citizenship; a concept which holds promise for human development and, as such, may perpetuate positive trends in social evolution. Further investigation is necessary to sound out the line of reasoning set forth below.

I wish to suggest that the incorporation of the concept of world citizenship in curriculum worldwide would have significant implications for human development. Briefly, when individuals see themselves as world citizens - that is, their loyalties extend and they regard themselves as trustees of the planet and its inhabitants - prejudices disappear and a new sense of responsibility emerges. Such a conceptual shift is empowering because it is ennobling: intercultural awareness safeguards the dignity of difference that distinguishes humanity and an understanding of individual global responsibility dispels feelings of selfishness and imbues a sense of self-worth.

For many people, especially those whose lives have been run entirely by the dictates of others, a sense of dignity and self-worth would be a new liberating force. Quoting Arne Naess, Beare and Slaughter write:

We underestimate ourselves by being selfish, for we are "much greater, deeper, [more] generous and capable of more dignity and joy" than we think. It ennobles us to act as part of the ecology of the universe. (Naess, 1986 in Beare and Slaughter, 1993, p.131, *brackets in the original*)

A positive self-concept - an important condition for respecting others - helps individuals to arise with confidence to meet the challenges that confront them. Further, a consciousness of world citizenship, and by implication, a recognition of the oneness of humanity, provides a common vision which engenders a will to act and which, in turn, triggers the release of human capacity.

The concept of world citizenship requires further exploration to draw out its implications for individual and societal development. If it is to be widely incorporated as a foundational concept in curriculum, its meaning will need to be expatiated to ensure an informed public.

In conclusion, I would like to return to Henry Widdowson's assertion that the challenge to educators is at once to affirm cultural diversity and advance world unity (1989). It is hoped that this case study of Atlantic College has provided some conceptual tools to better prepare educators to rise to that challenge.

APPENDICES

Appendix I

The UWC Mission

Through international education, shared experience and community service, United World Colleges enable young people to become responsible citizens, politically and environmentally aware, committed to the ideals of peace, justice, understanding and cooperation, and to the implementation of these ideals through action and personal example.

(UWC, 1997a, p.1)

Appendix II

The IBO Mission

Through comprehensive and balanced curricula coupled with challenging assessments, the International Baccalaureate Organisation aims to assist schools in their endeavours to develop the individual talents of young people and teach them to relate the experience of the classroom to the realities of the world outside. Beyond intellectual rigour and high academic standards, strong emphasis is placed on the ideals of international understanding and responsible citizenship, to the end that IB students may become critical and compassionate thinkers, lifelong learners and informed participants in local and world affairs, conscious of the shared humanity that binds all people together while respecting the variety of cultures and attitudes that makes for the richness of life.

(IBO, 1996, no.13 p.7)

Appendix IIIa

Interview Schedule: Chairperson of Atlantic College Governing Board, Principal

Management

- 1.1 What steps are involved in the process of policy formulation and implementation?
- 1.2 Do College finances present problems for:
 - (i) long term planning?
 - (ii) resource provision?
- 1.3 How are the decisions of the Governing Body usually executed?
- 1.4 What systems of quality assurance are in place?

Relationships

- 2.1 What is the nature of the relationship between:
 - (i) Atlantic College and the International Baccalaureate Organisation?
 - (ii) Atlantic College and the media?
 - (iii) the Governing Body and staff?
 - (iv) Atlantic College and national education authorities?
- 2.2 Do national education requirements impose constraints on College operations?

Atlantic College Philosophy

- 3.1 Is there a general consensus among Governors about what the nature of the College philosophy entails?
- 3.2 Is the philosophy static or evolutionary?
- 3.3 Does the philosophy aim to transmit a vision of the future? If so, what sort of vision?

Atlantic College Community

- 4.1 How important is the residential aspect of life at Atlantic College?
- 4.2 What is the nature of the relationship between Atlantic College and the wider community?

4.3 What sort of social networks exist?

4.4 To what extent are parents involved in Atlantic College?

Miscellaneous

5.1 What criteria are in use for staff selection?

5.2 How is Atlantic College promoted?

Appendix IIIb

Interview Schedule: Vice-Principal, Director of Studies and Teachers

Internationalized Curriculum

(All questions relate to the formal curriculum.)

- 1.1 What are the distinguishing characteristics of the curriculum?
- 1.2 How closely aligned is the course content to the objectives of the United World Colleges?
- 1.3 Do you think that the prescriptions of the International Baccalaureate are restrictive in any way?
- 1.4 Does the curriculum offer any distinct motives for learning?
- 1.5 Do you think that the curriculum extends student cultural and intellectual horizons to the fullest possible extent?
- 1.6 Is the curriculum sufficiently responsive to economic, political and cultural change in the world at large?
- 1.7 Does the curriculum give attention to the spiritual dimension of life?
- 1.8 Does the curriculum transmit a vision of the future? If so, what sort of vision?
- 1.9 Is an ethic of service cultivated through the curriculum as well as through extracurricular activities?
- 1.10 How much attention is given to moral development in the curriculum?
- 1.11 To what extent is the curriculum influenced by internal economic considerations?
- 1.12 Does the curriculum adequately reflect international curricular developments?
- 1.13 Do you think that the curriculum enhances student placement in university and employability? If so, in what ways?

Curricular Development

- 2.1 How would you describe the process of curricular development? Your comments would be welcome on the stages of adoption, implementation and institutionalization and your role in the process.

2.2 Does Atlantic College engage in joint curricular development with other United World Colleges or other international institutions?

2.3 What systems of quality assurance are in place?

Assessment

3.1 What forms of assessment are in most frequent use?

3.2 Do you think that the examination requirements of the International Baccalaureate are restrictive in any way?

3.3 How much emphasis do you place on assessment?

3.4 Do staff use assessment information actively to help them teach better?

3.5 Is assessment information consulted when curricular reviews take place?

Atlantic College Philosophy

4.1 Is there a general consensus among staff about what the nature of the College philosophy entails?

4.2 Is the philosophy stable or evolutionary?

4.3 Are you invited to contribute your views on the philosophy?

4.4 What is the level of staff commitment to the philosophy?

4.5 What is the level of your own personal commitment to the philosophy?

Miscellaneous

5.1 Do you identify any barriers to learning and achievement?

5.2 Do you feel that students' cultural heritage is recognized and valued?

5.3 How strong is collegial support?

5.4 Do you have the opportunity to participate in College policy? If so, how are your views represented?

5.5 What was your primary motivation for teaching at Atlantic College?

5.6 Do you observe any changes in individual student attitudes and behaviour during their enrolment?

Appendix IIIc

Interview Schedule: Students

Internationalized Curriculum

(All questions relate to the formal curriculum.)

- 1.1 Do you think that the curriculum extends your cultural and intellectual horizons to the fullest possible extent?
- 1.2 Does the curriculum offer any distinct motives for learning?
- 1.3 Does the curriculum give attention to the spiritual dimension of life?
- 1.4 Does the curriculum transmit a vision of the future? If so, what sort of vision?
- 1.5 Is an ethic of service cultivated through the curriculum as well as through extracurricular activities?
- 1.6 How much attention is given to moral development in the curriculum?
- 1.7 Do you think that the curriculum will enhance your placement in university and employability? If so, in what ways?
- 1.8 What is the subject of your extended essay?

Atlantic College Philosophy

- 2.1 Is there a general consensus among students about what the nature of the College philosophy entails?
- 2.2 Are you invited to contribute your views on the philosophy?
- 2.3 What is the level of student commitment to the philosophy?
- 2.4 What is the level of your own personal commitment to the philosophy?

Atlantic College Community

- 3.1 How important is the residential aspect of life at Atlantic College?

Miscellaneous

- 4.1 Do you identify any barriers to learning and achievement?
 - 4.2 Do you feel that your cultural heritage is recognized and valued?
 - 4.3 Do you have the opportunity to participate in College affairs? If so, how are your views represented?
 - 4.4 What was your primary motivation for attending Atlantic College?
 - 4.5 What are your career aspirations? Do these differ from your expectations?
 - 4.6 What sort of pastoral care does Atlantic College provide?
 - 4.7 What is your conception of citizenship? Has it altered since your arrival? If so, in what ways?
-

Appendix IIIId

Interview Schedule: UWC Board Members

Roles

1. What are the respective roles of:
 - (i) the International Council?
 - (ii) the Executive Board?
 - (iii) the International Board?
 - (iv) the International Secretariat?
 - (v) the International Development Office?

Relationships

2. What is the nature of the relationship between the UWC and:
 - (i) individual colleges?
 - (ii) the International Baccalaureate Organisation?
 - (iii) other international organizations such as UNESCO, OECD?

Policy-making and Planning

- 3.1 What are the main areas of policy overseen by the UWC?
- 3.2 What are the implications of a climate of financial uncertainty for policy-making and planning?
- 3.3 What are the long-term objectives of the UWC?
- 3.4 How often are the long-term objectives of the UWC reviewed?

UWC Philosophy

- 4.1 Is there a general consensus among the UWC about what the nature of the philosophy entails?
- 4.2 Is the philosophy static or evolutionary?

4.3 Does the philosophy aim to transmit a vision of the future? If so, what sort of vision?

4.4 Does the philosophy aim to promote a positive conception of gender?

Miscellaneous

5.1 What services does the UWC provide to individual colleges?

5.2 Does the UWC engage in quality assurance? If so, what systems are in place?

5.3 Does the UWC conduct research in any areas of its activities?

Appendix IIIe

Interview Schedule: UWC Director General

Your comments would be welcome on the following questions:

1. Under the new structural arrangements, what are the respective roles of:
 - (i) The International Council?
 - (ii) The International Board?
 - (iii) The Operational Committee?
 - (iv) The International Development and Finance Office?
 - (v) The International Secretariat?
 2. How would you define your role in the UWC organization?
 3. Do you foresee any significant changes to the UWC objectives?
 4. What is the nature of the relationship between the UWC and the individual colleges?
 5. Do you foresee the UWC as having closer involvement in individual colleges' curricular policy?
 6. What is the nature of the relationship between the UWC and other organizations active in the field of international education?
 7. Has the UWC commissioned any research on its activities since the release of the Branson report? If not, are there any plans to do so?
 8. How does the UWC conceptualize leadership?
 9. One of the recommendations in Anthony Richards' *Report on the Service Component of the UWCs*, (July 1992) reads as follows:

'There needs to be much more integration of service activities into the mainstream of academe' (p. 12).

Do you feel that this recommendation has continued relevance?
 10. Are there any additional comments that you wish to make?
-

Appendix IIIf

Interview Schedule: Network Co-ordinator for Atlantic College Alumni

1. How would you define your role as Network Co-ordinator for Atlantic College Alumni?

Atlantic College Alumni

2.1 What is their number?

2.2 What are their main activities?

UWC Philosophy

3.1 Is there a general consensus among the UWC about what the nature of the philosophy entails?

3.2 Is the philosophy static or evolutionary?

3.3 Does the philosophy aim to transmit a vision of the future? If so, what sort of vision?

3.4 Does the philosophy aim to promote a positive conception of gender?

4. What research has been conducted on the career paths of alumni?

5. How would you define international understanding?

6. Do you identify any barriers to learning and academic achievement?

7. How do you see the future of the UWC?

Appendix IIIg

Interview Schedule: Focus Group

1. What was your best experience at Atlantic College?
 2. What was your worst experience at Atlantic College?
 - 3.1 Was the College idealistic?
 - 3.2 Did the curriculum transmit a vision of the future? If so, what sort of vision?
 4. Did you identify any barriers to learning and achievement?
 5. Did the College philosophy promote a positive conception of gender?
 6. What is your conception of citizenship?
-

Appendix IIIh

Interview Schedule: International Baccalaureate Organisation Officers

George Pook and Helen Evans were asked to comment on the following:

1. Assessment methods
 2. Statistics: rate of IB expansion, number of participating countries and so forth.
 3. The Diploma Curriculum Model: changes and development
 4. Values education in the IB
-

Appendix IIIi

Interview Schedule: Former Private Secretary to Kurt Hahn

Michael Schweitzer was asked to respond to the following comments (1-7) and questions (8-10):

1. 'Kurt Hahn's original purpose was to create a body of young people whose purpose in life would be to work according to a standard of "excellence" and with the full sense of their social responsibilities as members of an international community.' (Sir George Schuster)
2. 'His method was not to preach at the young, nor to coerce their opinions, but to impel them into experiences which would draw out their innate strength and to show them that they are needed.' (Rt. Rev. Lancelot Fleming)
3. 'He insisted that we take an interest in the principal issues of the day and learn to make our own judgement.' (Jocelin Winthrop Young)
4. 'He had a great capacity for seeing the best in people.' (Jocelin Winthrop Young)
5. 'It had always been Hahn's view that education was a means of reducing national barriers and fostering international co-operation.' (Rear Admiral D.J. Hoare)
6. 'His educational models were Plato's *Republic* and the British public and progressive schools...' (David Sutcliffe)
7. 'For him, morality was an essential part of politics and justified itself on practical grounds: "*Macht ohne moral zerstrot sich selbst.*" (Power without morality destroys itself.)' (David Sutcliffe)
8. Did Hahn emphasize the transmission of a vision of the future through the curricula and College life?
9. What was Hahn's conception of leadership?
10. To what extent has the philosophy of Atlantic College and the UWC changed since Atlantic College was founded?

Appendix IV

Observation Schedule

Physical Setting

Facilities

Resources

Physical accommodation (including class size)

Organizational Factors

Curriculum

Alignment of course content to objectives of the United World Colleges with specific reference to knowledge, skills and attitudes

Ratio of theoretical content/factual information

Attention given to moral development; the spiritual dimension of life; a vision of the future

Methods of evaluation

Pedagogy

Use of critical/analytic approach

Use of international comparative approach

Use of interdisciplinary approach

*Types of Learning Activities**

Teacher's lecturing

Student's lecturing

Group discussion

Use of multimedia (the Internet, video, CD ROM, audio tape, slides)

Individual work on reading assignment

Small group work

Field trip

Laboratory experiences

Free reading

Simulation games

* Source: Modified version of instruments in E. J. Anastasio, 'Evaluation of the PLATO System' (Princeton, N. J.: Educational Testing Service, 1972).

Classroom Dynamics

Interaction between staff and students

Interaction between students with particular attention to gender and ethnicity

Student assertiveness

Student awareness of world affairs, development issues and environmental concerns

Moral behaviour of students

Interest level in course content

Influence of peer group on student motivation

Opportunity to express cultural traditions and practices

Social Climate

Community ethos, in particular:

- an expression of a commitment to service
- pastoral care

College initiatives, in particular, those which:

- express cultural traditions and practices
 - involve the exercise of student autonomy in student affairs
-

Appendix V

UNITED WORLD COLLEGE OF THE ATLANTIC

STUDENT QUESTIONNAIRE

(Spaces for answers have been deleted.)

1. *Gender:* Male_____ Female_____

Internationalized Curriculum (These questions relate to the academic programme including the IB.)

2. Do you think that the curriculum extends your cultural and intellectual horizons to the fullest possible extent?

3. Does the curriculum offer any distinct motives for learning?

4. Does the curriculum give attention to the spiritual dimension of life?

5. Does the curriculum transmit a vision of the future? If so, what sort of vision?

6. Is an ethic of service cultivated through the curriculum as well as through extracurricular activities?

7. How much attention is given to moral development in the curriculum?

8. Do you think that the curriculum will enhance your placement in university? If so, in what ways?

9. What is the subject of your extended essay?

Atlantic College Philosophy

10. Is there a general consensus among students about what the nature of the College philosophy entails?

11. Are you invited to contribute your views on the philosophy? If so, how?

12. What is the level of student commitment to the philosophy?

13. What is the level of your own personal commitment to the philosophy?

14. Does the philosophy aim to promote a positive conception of gender?

Atlantic College Community

15. How important is the residential aspect of life at Atlantic College?

16. What sort of pastoral care does Atlantic College provide?

Miscellaneous

17. How would you define the purpose of the service programme?

18. How successful is the service programme?

19. Do you identify any barriers to learning and academic achievement?

20. Do you feel that your cultural heritage is recognized and valued?

21. Do you have the opportunity to participate in College affairs? If so, how are your views represented?

22. What was your primary motivation for attending Atlantic College?

23. What are your career aspirations? Do these differ from your expectations?

24. What is your conception of citizenship? Has it altered since your arrival? If so, in what ways?

25. Are there any other comments that you wish to make?

Thank you very much for your response.

Appendix VI

UWC International Selection Guidelines Section B4: Selection Criteria (February 1997)

4.1 Aged 16 or 17 on entry

Candidates should be between 16 and 17 years of age when they start at College. In special cases (e.g. refugees) students may be slightly older.

4.2 Intellectual ability

The International Baccalaureate is a rigorous curriculum. Candidates should be of a high academic potential and recommended by their teachers for university. Students cannot participate fully in College life if they are constantly struggling with their academic work.

Nominees should be selected for their **potential** as much as for their achievements. This is because relative achievement is often determined by a candidate's opportunities. For instance, in a country where one group's educational opportunities have been greatly inferior, the Committee might wish to ensure that applications from such groups are solicited actively and that the applicant's abilities and potential are assessed in full awareness of their limited opportunities up to that point.

Selection should not be for academic potential alone. Among the candidates you feel will handle the range of academic work well, consider the factors below.

4.3 Interests and Focus

Good UWC students will have both a range of interests and the ability to focus on a special area.

4.4 Commitment to UWC aims

Candidates should be able to show they understand UWC's aims. This could be assessed either in discussion with them during the interview or by the type of activities they have been involved in.

4.5 Personality

Good candidates appear to be tolerant and adaptable individuals with integrity and strength of character. Their sense of their own abilities should be balanced with a willingness to cooperate with others.

4.6 Good mental and physical health

Students will need to be temperamentally stable and in good mental and physical health. Candidates with disabilities which will not deteriorate while at UWC should be **encouraged** to apply.

4.7 International experience not needed

Previous international experience is **not** necessary.

4.8 English is not an entry requirement

Students with little or no English are **welcome** if they possess all the other qualities sought by UWC. What are essential are the linguistic ability and the motivation to learn

what is the teaching language in all UWC Colleges that offer the IB. Extra help is usually offered by the Colleges to such students.

4.9 Prepared for a two-year absence

Candidates should be aware of the fact that the IB Diploma course is a two year programme and accept that commitment. Students need to have a good degree of social maturity to live in the residential environment of the Colleges.

Appendix VII

Atlantic College International Baccalaureate Results

IB grades are on a scale from 1 to 7. The highest grade is 7.

	1997 Mean	1998 Mean
Peace and Conflict Studies	6.00	*
Politics	5.43	5.72
World Religions	5.43	6.00

* not recorded in results. The results for the extended essay were as follows:
A-2, C-1, D-1.

BIBLIOGRAPHY

Albala-Bertrand, L. (1997). "What Education for What Citizenship?" *Educational Innovation* 90(March): 1-8.

Anastasio, E. (1972). Evaluation of the PLATO System. Princeton, N.J., Educational Testing Service.

Anon. (1997). "As I See It." St. Donat's Weekly Observer. 3: 7.

Arbab, F. (1994). Lectures on Bahá'í Inspired Curriculum. Florida, Palabra Publications.

Avalos-Bevan, B. (1996). Schooling and the State: A Review of Current Issues. The State and the School: An International Perspective Ed. J. Turner. London, Falmer Press. 55-76.

Bahá'í International Community (1993). World Citizenship: A Global Ethic for Sustainable Development. New York, Bahá'í International Community.

Bahá'í International Community (1995). The Prosperity of Humankind. New York, Bahá'í International Community Office of Public Information.

Bahá'u'lláh (1988). Tablet of the World. Tablets of Bahá'u'lláh Revealed After the Kitab-i-Aqdas. Compiled by the Research Department of the Universal House of Justice. Wilmette, Ill., Bahá'í Publishing Trust. First pocket-sized, ed. 81-97.

Barnet, R. and J. Cavanagh (1994). Global Dreams: Imperial Corporations and the New World Order. New York, Simon and Schuster.

Bartlett, K. (1997). "Articulating the International Curriculum. Part II: Continuity Through Outcomes." International Schools Journal XVII(1): 50-57.

Beare, H. and R. Slaughter (1993). Education for the Twenty-First Century. London, Routledge.

Becker, J. (1979a). Schooling for a Global Age. New York, McGraw Hill.

Becker, J. (1979b). The World and the School: A Case for World-Centered Education. Schooling for a Global Age Ed. J. Becker. New York, McGraw-Hill. 33-57.

Beckett, S. (1956). Waiting for Godot: A Tragicomedy in Two Acts. London, Faber and Faber.

Bell, G., Ed. (1995). Educating European Citizens: Citizenship Values and the European Dimension. London, David Fulton.

Bereday, G. and J. Lauwerys, Eds. (1964). The Yearbook of Education 1964: Education and International Life. London, Evans Brothers.

Berque, J. (1991). New Minority Groups in the Citadel of Europe. Strasbourg, Council of Europe.

Blackburn, R. (1965). The Atlantic College. British Secondary Education Ed. R. Gross. London, Oxford University Press. 512-524.

Blinkhorn, L., J. Fairweather, et al. (1996). "Plans For Improvements in the Environmental Sector." Atlantic: The Magazine of the United World College of the Atlantic December: 4-6.

Bloom, S. (1997). Justice and Equity and the Ethics of Teaching. Global Perspectives in Initial Teacher Education: Training Teachers for Tomorrow Ed. S. Snow. London, Development Education Association. 27-28.

Bolam, R. and F. van Wieringen, Eds. (1993). Educational Management Across Europe. De Lier, Academisch Boeken Centrum.

Bornholdt, L. (1977). Introduction. Introduction to Illuminative Evaluation: Studies in Higher Education Eds. M. Parlett and G. Dearden. California, Pacific Soundings Press. vi-vii.

Branson, J. (1997). An Evaluation of United World Colleges. Final Report. Institute of Education, University of London.

Bremer, L. and M. van der Wende (1995). Internationalizing the Curriculum in Higher Education. The Hague, Nuffic.

Brown, P. and H. Lauder (1997). Education, Globalisation, and Economic Development. Education, Culture, Economy, Society Eds. A. Halsey, H. Lauder, P. Brown and A. Wells. Oxford, Oxford University Press. 172-92.

Byatt, D. (1976). Kurt Hahn: An Appreciation of His Life and Work. London, Kogan Page.

Camus, A. (1995). The Outsider. London, Hamish Hamilton.

Capra, F. (1983). The Turning Point: Science, Society and the Rising Culture. Toronto, Bantam Books.

Carney, T. (1990). Collaborative Inquiry Methodology. Ontario, University of Windsor.

Clark, M. (1989). Ariadne's Thread: The Search for New Modes of Thinking. London, Macmillan.

Committee of Inquiry in the Education of Children from Ethnic Minority Groups in the UK (1985). Education for All (Swann Report). London, HMSO.

Council for Education in World Citizenship, The. (1996). Information Pamphlet. London.

Danesh, H. (1986). Unity: The Creative Foundation of Peace. Ottawa, Bahá'í Studies Publications.

De Wit, H. and H. Callan (1995). Internationalisation of Higher Education in Europe. Strategies for Internationalisation of Higher Education. A Comparative Study of

Australia, Canada, Europe and the United States of America Ed. H. de Wit. Amsterdam, European Association for International Education. 67-98.

Department of Education and Science (1991). A Survey of the International Baccalaureate, Report by Her Majesty's Inspectorate. London, Department of Education and Science.

Dewey, J. (1955). Experience and Education. New York, Macmillan.

Dillbeck, S. and M. Dillbeck (1987). "The Maharishi Technology of the Unified Field in Education: Principles, Practice and Research." Modern Science and Vedic Science 1(4): 383-431.

Dweck, C. and E. Leggett (1988). "A Social-Cognitive Approach to Motivation and Personality." Psychological Review 95(2): 256-273.

Edgar, D. (1986). Entertaining Strangers: A Play for Dorchester. London, Methuen.

Einstein, A. (1991). The World As I See It. New York, Quality Paperback Books.

Eraut, M., L. Goad, et al. (1975). The Analysis of Curriculum Materials. Brighton, University of Sussex.

Euripides (1994). Medea. London, Nick Hern.

European Council of International Schools (1998). The ECIS International Schools Directory 1998/9. Saxmundham, Suffolk, John Catt Educational Ltd.

Evans, H. (1996). "Curriculum Support Notes." IB World 13(December 1996): 2.

Fiala, R. and A. Lanford (1987). "Educational Ideology and the World Educational Revolution 1950-1970." Comparative Education Review 31(3): 315-332.

Forster, E. (1991). A Passage to India. London, David Campbell.

Fox, E. (1985). "International Schools and the International Baccalaureate." Harvard Educational Review 55(1): 53-68.

Galtung, J. (1996). "On the Social Costs of Modernization. Social Disintegration, Atomie/Anomie and Social Development." Development and Change 27: 379-413.

Gardner, L. (1970). Architects of Illusion: Men and Ideas in American Foreign Policy 1941-1949. Chicago, Quadrangle Books.

Gardner, R. (1989b). Reconceptualising an International Dimension in the National Curriculum. An International Dimension in the National Curriculum: An Imperative for Britain for 1992 and Beyond Ed. R. Gardner. London, Institute of Education University of London. 180-192.

Giddens, A. (1990). The Consequences of Modernity. Cambridge, Polity Press.

Giddens, A. (1992). The Nation State and Violence. Volume Two of a Contemporary Critique of Historical Materialism. Cambridge, Polity Press.

Giles, D. (1991). "Dewey's Theory of Experience: Implications for Service-Learning." Journal of Cooperative Education XXVII(2): 87-90.

Glaser, B. and A. Strauss (1967). The Discovery of Grounded Theory. New York, Aldine.

Graves, J. (1996). 'Listen to the South': Creating Partnerships in Education. Developing the Global Teacher: Theory and Practice in Initial Teacher Education Ed. M. Steiner. Staffordshire, Trentham Books. 11-17.

Graves, N. (1989). A Response. An International Dimension in the National Curriculum: An Imperative for Britain for 1992 and Beyond Ed. R. Gardner. London, Institute of Education University of London. 171-174.

Green, A. (1997). Education, Globalization and the Nation State. Basingstoke, Macmillan.

Hagelin, J. (1987). "Is Consciousness the Unified Field? A Field Theorist's Perspective." Modern Science and Vedic Science 1(1): 28-87.

- Hahn, K. (1938). Education for Leisure. Oxford, Oxford University Press.
- Hahn, K. (1949). The Loyalties By Which We Live. Oxford, Oxford University Press.
- Hahn, K. (1960). "Education and Changes in our Social Structure." B.A.C.I.E. Journal **14**(1): 1-5.
- Hallak, J. (1991). Education for All: High Expectations or False Hopes. London, Institute of Education University of London.
- Halloway, M. (1989). An International Dimension in Teacher Education. An International Dimension in the National Curriculum: An Imperative for Britain for 1992 and Beyond Ed. R. Gardner. London, Institute of Education University of London. 165-170.
- Harris, J. (1982). "A Paradox of Multicultural Societies." Journal of Philosophy of Education **16**(2): 223-234.
- Hayden, M. and J. Thompson (1995a). "International Education: The Crossing of Frontiers." International Schools Journal **XV**(1): 13-19.
- Hayden, M. and J. Thompson (1995b). "International Schools and International Education: A Relationship Reviewed." Oxford Review of Education **21**(3): 327-345.
- Hayden, M. and J. Thompson (1995c). "Perceptions of International Education: A Preliminary Survey." International Review of Education **41**(5): 389-404.
- Hayden, M. and J. Thompson (1997). Diversity in International Schools: A Response to a Growing Need. International Education Handbook Ed. R. Findlay. London, Kogan Page. 29-33.
- Hayden, M. and J. Thompson, Eds. (1998). International Education: Principles and Practice. London, Kogan Page.
- Henerson, M., L. Morris, et al. (1978). How to Measure Attitudes. London, Sage.

Henry, A. (1996). A Service to Internationalism? The IB and its CAS Requirement, Unpublished M.Sc Dissertation, University of Oxford.

Herbert, Y. and N. von Stillfried (1997). "A Sustainable Atlantic College." Atlantic: The Magazine of the United World College of the Atlantic August: 12-13.

Hicks, D. and C. Holden (1995). Visions of the Future. Staffordshire, Trentham Books.

Hobsbawm, E. (1995). Age of Extremes: The Short Twentieth Century 1914-1991. London, Abacus.

Hollins, E. (1996). Introduction. Transforming Curriculum for a Culturally Diverse Society Ed. E. Hollins. Mahwah, N.J., Lawrence Erlbaum Associates. 1-20.

Holmes, M. (1992). Educational Policy for the Pluralist Democracy: The Common School, Choice and Diversity. Washington, D.C., Falmer Press.

Hoppers, W. and A. Little (1994). Towards a Research Agenda for Primary Education in Developing Countries. Beyond Jomtien. Implementing Primary Education for All Eds. A. Little, W. Hoppers and R. Gardner. London, Macmillan. 211-229.

Huberman, M. and M. Miles (1989). "Some Procedures for Causal Analysis of Multiple-Case Data." Qualitative Studies in Education 2(1): 55-68.

International Baccalaureate Organisation (1994). Theory of Knowledge Guide. Geneva, International Baccalaureate Organisation.

International Baccalaureate Organisation (1996a). Creativity, Action, Service (Curriculum Guide). Geneva, International Baccalaureate Organisation.

International Baccalaureate Organisation (1996b). IB History. Geneva, International Baccalaureate Organisation.

International Baccalaureate Organisation (1996c). International Baccalaureate Organisation (Promotional Brochure). Geneva.

International Baccalaureate Organization (1998). Website: <http://www.ibo.org>.

International Commission on Education for the Twenty-first Century (1996). Learning: The Treasure Within. Report to Unesco of the International Commission of Education for the Twenty-first Century. Paris, UNESCO.

James, W. (1910). The Moral Equivalent of War. International Conciliation, No 27.

Jenin, E. (1995). "Women's Rights - No Buts About It." UNESCO Sources **74**: 14.

Jenkins, C. (1996a). "The Need Is Now - Later Is the Time to Talk." Atlantic. The Magazine of the United World College of the Atlantic **December**: 8.

Jenkins, C. (1996b). "No Such Thing As Peace Without Values: United World College of the Atlantic." IB World **13**. 12.

Jenkins, C. (1998a). "The Environment is Not Optional: A Brief History of the International Baccalaureate and the Environment." IB World **19**: 10-11.

Jenkins, C. (1998b). Global Issues: A Necessary Component of a Balanced Curriculum for the Twenty-First Century. International Education: Principles and Practice Eds. M. Hayden and J. Thompson. London, Kogan Page. 92-102.

Jones, C. (1998). The Need to Envision Sustainable Futures. World Yearbook of Education 1998 Eds. D. Hicks and R. Slaughter. London, Kogan Page. 231-243.

Jones, C. and K. Kimberley (1989). Intercultural Education and the English National Curriculum. An International Dimension in the National Curriculum: An Imperative for Britain for 1992 and Beyond Ed. R. Gardner. London, Institute of Education University of London. 19-34.

Joyce, J. (1990). Dubliners. New York, Bantam Books.

Jupp, V. and C. Norris (1993). Traditions in Documentary Analysis. Social Research: Philosophy, Politics and Practice Ed. M. Hammersley. London, Sage. 37-51.

Kauffman, S. (1995). At Home in the Universe. The Search for Laws of Complexity. Great Britain, Viking.

King, A. and B. Schneider (1992). The First Global Revolution. A Report by the Council of the Club of Rome. London, Simon & Schuster.

Kolb, D. (1984). Experiential Learning: Experience as the Source of Learning and Development. NJ., Prentice-Hall.

Küng, H. (1991). Global Responsibility: In Search for a New World Ethic. London, SCM.

Läidi, Z. (1996). "Is Globalisation Killing Off the Universal?" Unesco Sources (79): 15.

Lalonde, R. (1994). "Unity in Diversity: A Conceptual Framework for a Global Ethic and Environmental Sustainability." Journal of Bahá'í Studies 6(3): 39-73.

Landsheere, G. (1982). Empirical Research In Education. Paris, UNESCO.

Laszlo, E. (1972). Introduction to Systems Philosophy: Toward a New Paradigm of Contemporary Thought. New York, Gordon and Breach.

Laszlo, E. (1989a). "Science and Prophecy. Humankind's Path to Peace in Global Society." Journal of Bahá'í Studies 2(2): 19-37.

Laszlo, E. (1989b). The Inner Limits of Mankind. Heretical Reflections on Today's Values, Culture and Politics. Oxford, One World.

Laszlo, E. (1992). The Transition to Global Society. Global Vision (One-off Publication). Wienacht/AR, Switzerland, Landegg Academy. 4-5.

Lawton, D. (1983). Curriculum Studies and Educational Planning. London, Hodder and Stoughton.

Leach, R. (1969). International Schools and their Role in the Field of International Education. Oxford, Pergamon Press.

Leestma, R. (1979). "Education for a Global Age: What is Involved?" *Vital Issues* 28(March 1979): 1-6.

Leuner, P. (1993). Commitment to International Education: Structural Influence and Actors' Perceptions of International Education in the USA and the European Community. Unpublished Ph.D. Thesis, Institute of Education University of London.

Little, A. (1992). Education and Development: Macro Relationships and Microcultures. Brighton, Institute of Development Studies, University of Sussex.

Little, A. (1994). The Jomtien Conference. Beyond Jomtien: Implementing Primary Education For All Eds. A. Little, W. Hoppers and R. Gardner. London and Basingstoke, Macmillan. 1-19.

Little, A. (1996). "Globalisation and Educational Research: Whose Context Counts?" *International Journal of Educational Development* 16(4): 427-438.

Livingstone, R. (1943). Education for a World Adrift. London, Cambridge University Press.

Lofland, J. and L. Lofland (1984). Analysing Social Settings: A Guide to Qualitative Observation and Analysis. Belmont CA, Wadsworth.

Lyle, S. (1996). Environmental Education for Sustainable Futures: Developing an Action-Research Model for Primary Initial Teacher Education. Developing the Global Teacher: Theory and Practice in Initial Teacher Education Ed. M. Steiner. Staffordshire, Trentham Books. 143-91.

Lynch, J. (1992). Education for Citizenship in a Multicultural Society. London, Cassell.

Mayor, F. (1997). UNESCO - An Ideal In Action: The Continuing Relevance of a Visionary Text. Paris, UNESCO.

McGrew, A. (1992). Conceptualizing Global Politics. Global Politics Eds. A. McGrew and P. Lewis. Cambridge, Polity Press. 1-28.

McLeod, K. (1991). Human Rights and Multiculturalism in Canadian Schools. The Challenge of Human Rights Education Ed. H. Starkey. London, Cassell.

Miles, M. and A. Huberman (1994). Qualitative Data Analysis: An Expanded Sourcebook. Thousand Oaks, California, Sage.

Mitchell, R. and C. Brumfit (1993). Language and Cultural Diversity. Education for Cultural Diversity: The Challenge for a New Era Eds. A. Fyfe and P. Figueroa. London, Routledge.

Moos, R. (1979). Evaluating Educational Environments. London, Jossey-Bass.

More, T. (1965). Utopia. London, Penguin.

Naess, A. (1986). An Ecological Approach to Being in the World. The 1986 Roby Memorial Lecture, Murdoch University, Perth, Western Australia.

Naisbitt, J. (1984). Megatrends. New York, Warner Books.

National Curriculum Council (1990). Curriculum Guidance. Education for Citizenship No.8. York, National Curriculum Council.

Neuss, G. (1996). "Editorial." Project: The Science Journal of the United World College of the Atlantic May(23): 1.

New Zealand Ministry of Education, The. (1993). The New Zealand Curriculum Framework. Wellington, Learning Media.

Oppenheim, A. (1992). Questionnaire Design and Attitude Measurement. London, Pinter.

Oscarsson, V. (1995). Pupils' Views of the Future. Teaching for Citizenship in Europe Eds. A. Osler, H. Rathenow and H. Starkey. Staffordshire, Trentham Books. 201-216.

Osler, A., H. Rathenow, et al., Eds. (1995). Teaching For Citizenship In Europe. Staffordshire, Trentham Books.

Parata, G. (1993). Developing International Education in New Zealand. The Future Role of the International Office in New Zealand's Tertiary Institutions. Address to Tertiary Education Conference, 13-14 April 1993, Wellington.

Parlett, M. (1980). Training for Case-Study Research and Evaluation. Towards a Science of the Singular, Ed. H. Simons. East Anglia, Centre for Applied Research in Education, University of East Anglia, Occasional Publication, No 10.

Parlett, M. and D. Hamilton (1977). Evaluation as Illumination. Introduction to Illuminative Evaluation: Studies in Higher Education Eds. M. Parlett and G. Dearden. California, Pacific Soundings Press. 9-30.

Parsons, C. (1976). "The New Evaluation: A Cautionary Note." Journal of Curriculum Studies 8(2): 125-38.

Peterson, A. (1987). Schools Across Frontiers: The Story of the International Baccalaureate and the United World Colleges. La Salle, Illinois, Open Court.

Plato (1996). The Republic. New York and London, W. W. Norton.

Ploman, E. (1994). Global Learning. The Role of the University: A Global Perspective Ed. T. Husen. Tokyo, United Nations University. 172-184.

Porter, J. (1984). Dependence and Interdependence in Education: An Overview. Dependence and Interdependence in Education Ed. K. Watson. Kent, Croom Helm. 13-20.

Porter, J. (1997). A View of the Landscape from International Perspectives. Exploring Futures in Initial Teacher Education Eds. A. Hudson and D. Lambert. London, Institute of Education University of London. 223-27.

Postman, N. (1995). The End of Education. New York, Vintage Books.

Power, C. (1980). Evaluating Just Communities: A Method For Assessing the Moral Atmosphere of the School. Evaluating Moral Development and Evaluating Educational Programs that have a Moral Dimension Eds. L. Kurhmerker, M. Mentkowski and V. Erickson. New York, Character Research Press. 177-91.

Project: The Science Journal of the United World College of the Atlantic. May(23)

Proverbs (1982). The Holy Bible: New International Version. London, Hodder and Stoughton. 2nd ed.

Prupas, J. (1997). "Motivaction." UWC Awareness 1: 5.

Ramphal, S. (1979). One World To Share: Selected Speeches of the Commonwealth Secretary-General. London, Hutchinson Benham.

Ravazzolo, T. (1995). Human Rights and Citizenship. Teaching for Citizenship in Europe Eds. A. Osler, H.-F. Rathenow and H. Starkey. Staffordshire, Trentham Books. 15-22.

Richards, A. (1992). Report on the Service Component of the United World Colleges. Dalhousie University, Canada (Unpublished Research Report).

Riddell, A. (1996). "Globalization: Emasculation or Opportunity for Educational Planning?" World Development 24(8): 1357-1372.

Robertson, R. (1991). Social Theory, Cultural Relativity and the Problem of Globality. Culture, Globalization and the World System Ed. A. King. London, Macmillan. 69-90.

Robinson, W. (1969). The Logical Structure of Analytic Induction. Issues in Participant Observation: A Text and Reader Eds. G. McCall and J. Simmons. New York, Random House. 196-204.

Rowley, C. and N. Toye (1996). Learning to Listen, Beginning to Understand: The Skills of Philosophical Inquiry. Developing Global Teacher Theory and Practice in Initial Teacher Education Ed. M. Steiner. Staffordshire, Trentham Books. 83-92.

Salk, P. (1992). "An Evolutionary Approach to World Peace." Modern Science and Vedic Science 5(1-2): 184-198.

Samaranayake, P. (1991). The United World Colleges: Bridges Across Oceans. Unpublished Ed.D. Thesis, Columbia University.

Sardar, Z. (1993). "Do Not Adjust Your Mind: Post-Modernism, Reality and the Other." *Futures* 25(8): 877-893.

Schaefer, U. (1995). "The New Morality: An Outline." *The Bahá'í Studies Review* 5(1): 65-81.

Schriewer, J. (1997). World-System and Interrelationship-Networks. The Internationalization of Education and the Role of Comparative Inquiry Research Papers No. 2 Humboldt University, Berlin.

Schuster, G. (1979). Private Work and Public Causes. A Personal Record 1881-1978. Cowbridge, Wales, D. Brown & Sons.

Schweitzer, M. (1997). Kurt Hahn. Speech Notes, Atlantic College 21 January.

Scrimshaw, P. (1981). Community Service, Social Education and the Curriculum. London, Hodder and Stoughton.

Scurati, C. (1995). From Inter-Cultural Education to Teacher Preparation: An Italian View in a Multicultural Perspective. Educating European Citizens: Citizenship Values and the European Dimension Ed. G. Bell. London, David Fulton. 96-103.

Shoghi Effendi (1974). The World Order of Bahá'u'lláh. Wilmette, Bahá'í Publishing Trust.

Skidelsky, R. (1969). English Progressive Schools. Middlesex, Penguin.

Skilbeck, M. (1990). Curriculum Reform: An Overview of Trends. Paris, Centre for Educational Research and Innovation OECD.

Smith, P. and S. Schwartz (1997). Values. Handbook of Cross-Cultural Psychology: Social Behavior and Applications Eds. J. Berry, M. Segall and C. Kagitcibasi. Needham Heights, MA, Allyn and Bacon. 2nd, ed. 77-118.

Standing Conference on Education for International Understanding, The. (1985). Information pamphlet. London.

St Donat's Weekly Observer. 1997. 3 (newspaper).

Stirling, S. and R. Williams (1989). Education for International Understanding: A Review of Current Activities in the UK. An International Dimension in the National Curriculum: An Imperative for Britain for 1992 and Beyond Ed. R. Gardner. London, Institute of Education University of London. 67-73.

Streeten, P. (1997). Globalization, Integration and Interdependence. Series No.24. Tokyo, Advanced Management Development Program (ADMP).

Sutcliffe, D. (1983). The First Twenty Years of the United World Colleges. The Story of St Donat's Castle and Atlantic College Ed. R. Denning. Cowbridge, Wales, D. Brown and Sons. 85-118.

Sutcliffe, D. (1985). "Impelled Into Experience: The United World Colleges." Journal of Experiential Education 8(1): 8-12.

Sutcliffe, D. (1991). The United World Colleges. The World Yearbook of Education: International Schools and International Education Eds. D. Jonietz and D. Harris. London, Kogan Page. 25-37.

Tansey, J. (1998). "A Future for UWC Short Courses." United World: The Journal of the United World Colleges March: 27-28.

Taylor, W. (1994). A Review of the Prince of Wales Scholarship Scheme at the United World College of the Atlantic London. Unpublished Report for the Overseas Development Administration.

Tehrani, M. (1989). Information Society and Democratic Prospects. Information Technology and Global Interdependence Eds. M. Jussawalla, T. Okuma and T. Araki. New York, Greenwood Press. 212-221.

Thomas, E. (1997). "Developing a Culture-Sensitive Pedagogy: Tackling a Problem of Melding 'Global Culture' Within Existing Cultural Contexts." International Journal of Educational Development 17(1): 13-26.

Thompson, J. (1998). Towards A Model for International Education. International Education: Principles and Practice Eds. M. Hayden and J. Thompson. London, Kogan Page. 276-290.

Thompson, M. (1996). "A New Direction: Theory of Knowledge and the International Baccalaureate." IB Contact **December**: 22-23.

Tulasiewicz, W. (1996). Is There a Crisis in Teacher Education? Global Perspectives on Teacher Education Ed. C. Brock. Oxford, Triangle Books. 19-34.

UNESCO (1974). Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms. Paris, UNESCO.

UNESCO (1993). Worldwide Action in Education. Paris, UNESCO.

UNESCO (1995). World Education Report. Paris, UNESCO.

United Nations Conference on Environment and Development, The. (1992). Agenda 21: The United Nations Programme of Action from Rio. New York, United Nations Publications.

United World College of the Atlantic (1992). Atlantic: The United World College in Wales. Information pamphlet.

United World College of the Atlantic (1996a). Atlantic College: Code of Conduct, Guidelines and Rules.

United World College of the Atlantic (1996b). Atlantic College Personal Handbook.

United World College of the Atlantic (1996c). Atlantic College Prospectus.

United World College of the Atlantic (1996d). Atlantic: The Magazine of the United World College of the Atlantic. **December**.

United World College of the Atlantic (1997a). Peace and Conflict Studies Course Outline.

United World College of the Atlantic (1997b). Political Theory Course Outline.

United World College of the Atlantic (1997c). Theory of Knowledge Course Outline.

United World College of the Atlantic (1997d). World Religions Course Outline.

United World College of the Atlantic (1998). Atlantic: The Magazine of the United World College of the Atlantic. **July**.

United World Colleges (1978). Kurt Hahn 1886-1974 (biographical leaflet). Cowbridge, Wales, D. Brown & Sons.

United World Colleges (1993). Network Survey. London, United World Colleges.

United World Colleges (1997a). Annual Review 1996/97. London, United World Colleges.

United World Colleges (1997b). United World College International Selection Guidelines. London, United World Colleges.

United World Colleges (1998). Preparing Tomorrow's International Leaders. (Video). London, Documentary Video Associates.

Unterhalter, E. (1996). Gender, Citizenship and Education. Two Readings of South African Education and Training Policy in the 1990s. Paper presented at the Conference on Women and Citizenship, University of Greenwich, July.

Van der Wende, M. (1996). Internationalising the Curriculum in Higher Education. Internationalisation of Higher Education. Centre for Educational Research and Innovation Conference Papers. Paris, OECD. 35 -90.

Waters, M. (1995). Globalization. London, Routledge.

Widdowson, H. (1989). Language and Languages in the National Curriculum. An International Dimension in the National Curriculum: An Imperative for Britain for

1992 and Beyond. Ed. R. Gardner. London, Institute of Education University of London. 110-118.

World Conference on Education for All (1990). World Declaration on Education for All: Meeting Basic Learning Needs. Jomtien, Thailand, 5-9 March.

Wylie, C. (1995). "Contrary Currents: The Application of the Public Sector Reform Framework in Education." New Zealand Journal of Educational Studies 30(2): 149-164.

Yin, R. (1994). Case Study Research: Design and Methods. London, Sage.

